

The Two Great Indians In Japan

Sri Rash Behari Bose
and
Netaji Subhas Chandra Bose

VOL. I

BY
J. G. Ohsawa

With an Introduction by
SRI HEMENDRA PRASAD GHOSE
The grand old International Journalist of Calcutta.

Published by
Sri K. C. Das
for Kusa Publications
123/1, Upper Circular Road
Calcutta-6.

The 8th August, 1954

Printed by
Bankim Chandra Chatterjee
at the DIPALI PRESS
123 1, Upper Circular Road
Calcutta-6.

All rights reserved by the Publisher.





Netaji Subhas Chandra Bose

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ



To
The memory of those known or
unknown who fought for the
freedom of the Oriental
countries—freedom of
the Humanity

APOLOGY

for "November 1916" at page 6. para 1 line 2

please read "November, 1915"

for "cruelty" at page 6 para 1 line 13

please read "cruelty"

for "if" at page 11 para 3 line 9 please read "it"

for "Feb. 1951" at page 48 para 4 line 1

please read "Feb. 1941"

for "June 1941" at page 72 para 2 line 1

please read "June 1943"

— *Publisher*

Introduction

Viewed in its proper perspective India's struggle for independence presents the bewildering and at the same time bewitching fact that it had its nerve centres not only in different parts of the country itself—prominent among which were Bengal and the Maharashtra but also in several foreign countries. For England, there were secret societies to propagate the doctrine of opposition among the Indian students there and the centre of active work established by Shyamji Krishna Varma which attracted among others Veer Savarkar, it was to France Shyamji and Mrs. Cama had to transfer their activities to escape the vigilance and vengeance of the British police. It was also to France that Hem Chandra Das went to master the intricacies of bomb-manufacture. America was the field of activity chosen by the members of the Gadr Party which played a prominent part in the history of the movement for the achievement of independence and it was from America that Lala Lajpat Rai was not allowed to return to

his native country during the Great War. In Japan Rash Behari Bose was, so to say, not an individual but an institution from which emanated inspiration and instruction. It was to Japan that Subhas Chandra Bose went to meet Rash Behari and secure his sage advice and the fruits of his long experience and received the assurance of help from Japan in the fateful struggle with the cry—"Chalo Delhi."

The romantic career of Rash Behari Bose both in India and in Japan reminds one of the words of the poet :—

"T is strange—but true : for
truth is always strange ;
Stranger than fiction."

Indeed it reads like a romance—his thrilling adventures to escape the vigilance of the Japanese police and the wrath of the British authorities, his successful efforts to attain his object, his attracting the attention and entralling the admiration of the Japanese patriots—men and women, the love of the Japanese girl whose sacrifice had its parallel only in the sacrifice of those Hindu Ladies who emolated themselves on the funeral pyre of their husbands.

It is a pity we in India knew so little of the details of the life of Rash Behari the boy who lost his mother as a child, came to Chandernagore the French possession in Bengal which, like Pondicherry the French possession in Madras played an important part in harbouring Indian revolutionaries and supplying them with arms and ammunitions, studied the methods of revolutionaries in other countries bent on securing freedom for the people, organised the youth, later planned the attack on Lord Hardinge with a bomb on the occasion of his state entry into Delhi which he had re-made the capital of India, organised the Lahore conspiracy, escaped the vigilence of the police and went to Japan to work there to the last day of his life for the freedom of India.

A book has been written in Japanese giving some details of the dangers that Bose had to overcome in Japan and his work there by his mother-in-law. It is a mine of informations and ought to be elaborated with further details of the life of the hero who died an exile under alien stars in the Land of the Rising Sun.

Mr. J. Georges Ohsawa—a Japanese of repute has written a like sketch of Rash Behari

in English which has been based chiefly on the materials contained in the Japanese book mentioned above and many other authentic records and sources. I have been requested to write an Introduction to the book. I feel honoured at the request.

I am glad to know that Sri Kshitish Chandra Das has undertaken to bring out a complete biography of the great Revolutionary in Bengali and has been able to collect a mass of materials for the book which is to be at once a work of history and source of inspiration not only to the present generation of Indians but also to generations yet unborn.

The life history of Rash Behari Bose is a thrilling chapter in the history of India's struggle for independence so many pages of which are blotted with tears and blood and deathless deeds.

The book also contains an account of the activities of Subhas Chandra Bose in Japan—those feverish activities which have no parallel in the history of the World.

Late Rash Behari and Subhas Chandra had but one aim in life—the independence of India, Patriotism stirred in them a kind of joyous

impatience and the pride of doing their duty which was to fight gladly and die victoriously. To the country they said,—“To the last breath of our lives, to the last child of our mothers, to the last stone of our dwellings, all is Thine, my Country ! Make no hurry, choose Thine own time to strike. If Thou needest months, we will fight for months, if Thou needest years, we will fight for years. The children of to-day shall be the soldiers of tomorrow...Accept the gift I make Thee of my strength, my hopes, my joys, and my sorrows of all my being filled with the passion of Thee. Pardon Thy children their errors of past days. Cover them with Thy glory, put them to sleep in Thy flag. Rise victorious and renewed upon their gráves. Let our holocaust save Thee” Bande Mrtaram.

The book should be read by every Indian and its lessons learnt if we realy want to replace poverty, pestilence and privilege by fertility frankness and freedom to be great among the nations of the world to be really free.

Hemendra Prasad Ghose

Facsimile of Sri Aurobindo's original letter

10th Decr.

Present on the paper here has appeared a copy of one Hukum Singh Bera,
woman

in which he has a ~~letter~~ of application for his grant by the Chandanagar

Administrator ~~in a political case~~, although enduring well known connections
with political matters, this comes as most my friends because it is an attack on the
group of conspirators. If this kind of thing is allowed to go unchecked, etc., then they
of us may change moment be subjected to a triumph of others by the Party leaders

I must therefore ask you to interest yourself in the matter, even though I interfere
with your Yogi. The case is clear of a political one, for the man is living in the

Death case ^{the} (1) a charge of conspiracy & claims ^{under Sec. 187(1)} State (political)
offences; (2) a charge of murder ^{under Sec. 302(1)} State offences, therefore
on an association with a political intention, (3) a charge under the Sopurit,

This is an extraneous measure proposed in view of certain political conditions.
Moreover all these cases are tried together & form part of the same trial, ..., as in
political conspiracy directed against the existing form of govt & having offend
against the changes - overthrow of that form. Thus in the Sabaudani trial between
France & England - unless that has been altered by the last in to which I have
not had access, - there can be no extraneous for (1) a polit. offence, (2)
an offence of fifteen character or tenancy, (3) on a charge which, though
proposed as an ordinary offence, is itself an offence or done for - say England's

form part of the same transaction, i.e. a political conspiracy directed against the existing form of Govt. and having for its object the change or overthrow of that Govt. Under the Extradition Treaty between France and England—unless that has been altered by the latest Treaty to which I have not had access,—there can be an extradition for (1) a political offence, (2) an offence of a political character or tendency, (3) on a charge which, though professed as for an ordinary offence, is really an excuse or devise for laying hands on a political offender. Rash Behari Bose is reported to be in hiding either in Chandernagore or the Punjab. If anybody moves therefore it can only be a relative or a friend on his behalf.—a relative would be much better. What you have to do is to get hold of some one entitled to act for him, consult the text of the latest Extradition Treaty between France and England and, if it is as I have stated, then let it be put in the hands of a lawyer of the French Courts who must move in the matter according to French procedure about which I know nothing. I presume he would have to move the Govt. in France or failing there, the *Court of Cassation* in Paris, but the latter would be an expensive affair. So long as Bose is not handed over to the British (if he is in Chandernagore), the Court of Cassation has, I should suppose, the power of cancelling the warrant. I do not know whether it is necessary first to appeal to the Procureur-General in Pondicherry before going to the Higher Court. On these points of procedure Bose's representative will have to consult a French Lawyer. In case he is handed over, the Hague decision with regard to Savarkar will come in the way and make the thing almost hopeless. The French

Govt. might still move on the ground that Bose is a French subject, but it could only succeed by strong diplomatic pressure which the present Fr. Govt. might be unwilling to employ. In any case it might be worthwhile to get a decree of the *Court of Cassation* so as to establish the principle. There is always, however, the danger in these political cases, where justice and law are so seldom observed, of an opposite decision making the position worse than before. It would be worthwhile finding out what exactly was done and on what grounds in Charu Chandra Roy's case and seeing whether these grounds can be made to apply. If you will give me the exact facts of the warrant, the charges etc., I may be able to get a letter written to France so that Jaures or others may move in the matter.....Kali"

(By Courtesy of Sri Motilal Roy)

PREFACE

Again the dawn of Asia is breaking..... after a long, long stormy night, in which we have lost many of our beloved ones in the darkness. They are gone—never to come back, but they are always among us; we will never forget them.—We must not forget them. Time or distance clouds our memory. That is why we must establish high memorials to them reminiscent of their services. Great men survive for ever. The difference between the great and the small is their longevity in time and space, that is to say, the dimension in memory. The longer they live in the memory of a nation or world and the greater the number of those who admire, the better for us—their successors.

Memory is the barometer of greatness and freedom of Man. If you have no good memory, your ability to judge and your judgment are more or less clouded if not eclipsed. Without memory or judging ability there is no happiness. Happiness is another name for memory. You must have a good memory, not only for yourself but also to be able to realise that we can live together with all humanity for ever. Memory is eternal and infinite so that you can produce a good impression in the memory of others. And memory is another name for love.

The more we have big men in our memory, the more chance we have to be citizens of the Land of Happiness eternal and infinite. Let us and let our boys and girls have bigger—if not infinite memory.

Here I am going to sketch The Two Great Indians in Japan, to add two memorable portraits to the long gallery of the memory of man. They are Netaji Subhas Chandra Bose and Rash Behari Bose.

I met the latter only for a few hours and never the former. I was many times in jail, especially when the former was in Japan. But I am always living in the same dream-land as theirs and pursuing their way. So I can claim to tell you something about them. Moreover, there are not many Japanese who can tell you about them. Rash Behari passed thirty long years in Japan, a part of his days were spent in hiding and Netaji passed only a few months in Japan.

Anyhow you must have a good memory and you must leave a good impression on every one you meet in this small planet of ours as life is short and you cannot see all of them. The bigger your own memory and the number of those who carry good impression in your thinking and doing, the bigger your happiness. If you could live a memorable life in this world you can help every one to live a happy life. There is not a wall left of the capital of the Holy Roman Empire.

Everything that has a shape has an end in this world, and its end is sad and ugly, though it had been magnificent in its own days. But memory of big lives is for ever and beautiful. The memorable can live for ever. The longer the memory, the nobler and more beautiful it grows year by year.

The Two Great Indians in Japan are living infinitely and they will be beloved of all more and more with the passing of years.

I am glad to acknowledge the valuable co-operation and assistance I have received from Mrs. Kokkoh Soma the mother-in-law of Rash Behari Bose, Mr. Y. Soma—his brother-in-law, Mr. Kuzuh the only survivor of Mr. Toyama group, Prof. Kimura, Prof. Ohkawa the leader of the army uprising of Japan in 1936 and also some other friends of Japan. While in India I am thankful to acknowledge the most valuable encouragement, sympathy and co-operation I received from Sri Hemendra Prasad Ghose, the famous journalist of India, Sri Motilal Roy, the founder President of Prabartak Samgha who lent his kind support and supplied a historic letter of Sri Aurobinda and also an important letter of Sri Rash Behari Bose. Sri Arun Dutta of Prabartak Samgha helped me much for the above two letters which are reproduced in this book. Sri Harihar Sett—ex-President Chandernagore who has kindly supplied me with some materials, while Sri Krishna Chandra Chakravarty of Ramkrishna Advaita Ashram of Banaras supplied me

with valuable data about Rash Behari Bose. Besides various other sources of documentary and literary records and books I consulted the biography of Rash Behari Bose in Japanese by Mrs. Kokkoh Soma, "Savarkar and His Times" "India as I Knew It" by Late Sir Michael O'Dyer, the Prabartak Publications, "Revolutionaries of Bengal" "Our Struggle and Rash Behari Bose" are worth mentioning.

I thank Sri K. C. Das, the Publisher, for his services, valuable collections, solemn devotion for its success. To be frank it is he who has inspired me to write this book.

Sri Bankim Chandra Chatterjea keeper of the Dipali Press rendered his best co-operation which should be acknowledged with thanks.

I also thank the Indian Press in general along with The Asahi and the Mainichi of Japan. For the second volume I reserve many other authentic matters relating to Rash Behari Bose's eventful career—political, social, cultural and literary.

The second volume will consist of further details of the glorious debut of Netaji Subhas Chandra Bose and the historic expedition of the I. N. A. His historic achievements.

Long Live Rash Behari Bose,

Long Live Netaji Subhas Chandra Bose,

Glory To Mother India !

—J. Georges Ohnet

Rash Behari Bose

(1) Bomb on Hardinge.

The war of independence of India opened fire in 1857. We are to commemorate the centenary in a few years. We must commemorate this centenary on the biggest scale and with the deepest significance. We must commemorate this at all cost as this is one of the biggest and most memorable wars. Memorable because it was the longest war between the strongest and the weakest; war between the killer and peace-maker; war between war and peace; war between the destroyer and the creator; between materialism and spiritualism. It was the first shot fired by the East that had been so peaceful, so inoffensive, free and so beautiful for more than five thousands years as compared with the West whose history is all besmeared with blood and tears. In this war the Westerners were armed with deadly weapons while the Easterners, were very poorly armed with a few weapons snatched from the former. The weapons and their ferocity are in reality the very symbol of fear. The more and the bigger you fear, the more and the greater weapons you want to have. The Westerners are the makers

philosophy conceptionally and "narrowly. So difficult to understand is our mentality, the highest peak of which is reached in the Vedantic philosophy.

When one cannot make one's opponent understand and admire one's theory and its superiority one is obliged to face him. This is wrong but very inevitable as long as man is an animal, physical and sensory and sentimental. We are obliged to express our higher judging ability in the opponents' lower language. But this is not much more effective than force, Northrop confessed; and conversion by argument becomes more difficult than by force. That is why one appeals to force.

The higher persuasion is ideological. But it is not enough. The higher is humanistic and, therefore, more difficult than all the precedents. The highest is by the universal understanding, the conception of the world or more exactly the constitution of the universe which is Vedantic philosophy. The history of man is the illustrated explanation of this theory. If you use the same weapons as your opponents do, you are no more the product of the Vedantic philosophy.

On the 25th December, 1912 when the British Viceroy in India—Lord Hardinge was officially entering Delhi the old city of the Moghuls which he had reconverted into the capital of India, a bomb was thrown at him. The explosion could not kill the Viceroy. The revolutionary who had

arranged the throwing of the bomb disappeared. He was a young man 26 years old named Rash Behary Bose. Bose had made it the mission of his life to lead youths towards revolution against the English Government in India. It was on the 19th February, 1915 that the Lahore conspiracy broke out. This was also directed by the revolutionary who aimed at Lord Hardinge's life. But this too failed because of the British army's machine gun.

This time Bose fled abroad. Later I will tell you how he succeeded in his escape. He went to Japan to get arms. His voyage was full of danger and adventure. Many of his friends were arrested and sentenced or gaoled after his departure. He sailed by a Japanese steamer "Sanuki Maru" on the 12th May, 1915 from Calcutta. He was then 29. He arrived in Singapore on the 22nd May. On that very day, there was another small Japanese boat "Banei Maru" in the same port carrying a young Japanese revolutionary towards Europe. He was going to bomb Western civilisation with a view to crush its backbone the Kantian formal logic with the Vedantic universal philosophy. He has failed many times since. But he is still continuing the pursuit of his ideal even 40 years later. Now he is near his last voyage at the age of 61 and writings this book here in Calcutta. This Japanese survived many crushing fatalities.

(2) Young Bose In Tokyo

Young Bose arrived at Kobe and then went to Tokyo in the beginning of June, 1915. He went to Shanghai to purchase arms. But he could do nothing there as China herself was in revolution. There were many British detectivs there.

He came back to Tokyo and met there a young Chinese revolutionary—Sun, later Father of New China, then in exile. Intimate brotherhood was born between the two revolutionaries in exile. The intimate friend is most precious in this world. The number of your intimate friends is an indicator of your liberty and happiness. True intimate lifelong friendship cannot be found if you have no lofty ambition. The intimacy of friendship is parallel with your conception of the world. If you can have an intimate friend, another yourself, your power will be a thousand times fortified. Marx could live and write his revolutionary books thanks to his unique intimate friend F. Engles; John and Charles Wesley could establish the Methodist Chursh helping each other. But there are many who have to live a long life of slavery as they cannot make even a few friends in this world where some two hundred fifty millions of their brothers and sisters are living. Poorest is he who cannot make even his wife an intimate friend. It was Sun who could save the life of Bose few months later.

Bose organised a big meeting for the cause of the Independence of India in Tokyo only

after 5 months of his arrival. on 27th November, 1916. Indian organisers of this first meeting were Lala Lajpat Rai, Herambalal Gupta (representative of the Indian Revolutionaries in the U. S. A) and Rash Behari Bose. The Japanese organiser was my friend Dr. Syumei Ohkawa. The meeting was held in the famous hotel restuarant Seiyoken at Ueno Park. The big hall was decorated with Japanese colour only. No British colour was seen. Japanese national hymn was sung but no English. The address of Lala Lajpat Rai moved all the Japanese invited. Every speaker attacked violently English cruelty in India.

Alarmed by this news the British Embassy requested the Foreign Minister of Japan for the deportation of all Indian revolutionaries in Japan. The Foreign Minister succumbed. The slavery of Japanese Foreign Affairs to Western Powers and its cruelty and brutality to the Japanese nation are traditional. The Foreign Affairs Ministry was condemned by the nation. Many a time there was bloodshed in the Ministry. Desperate and helpless iuidividuals were focussing their hatred on the Foreign Affairs. The Foreign Affairs Ministry at that time was most faithful to British Government as it is now to the U. S. A.

The next morning Lala Lajpat Rai escaped to the U. S. A. Bose and Gupta were summoned

to the police station and handed over a deportation order. They must go out of the country within five days. Deportation of a stranger is the means so often abused by the Ambassador or Consulate. They do not know what is democracy or that they are the servants of the people.

The two Indian youths did not succumb ; they did not succumb for the sake of hundreds of millions. They appealed to all Japanese they knew and all the press and at last they were introduced by some body to Mr. M. Toyama, the old leader of the group of traditional true Samurais. The word Samurai corresponds to Brahmin in India and never to Ksatriya. Mr. Toyama agreed to help the weak by non-violence that is everything for the Samurai.

The next day, editorials of almost the entire Japanese press opened fire on Foreign Affairs. Many prominent politicians and lawyers did their best to save these two young Indians. But all efforts were in vain—they must go away. There was no Eastward-bound steamer. So they would have to get on a West-bound steamer, that would call at Shanghai and they would be in the hands of the British police. The prefect of Police Nisikubo declared that the two Indian deportees would be put on board the steamer leaving Yokohama on the 2nd December, 1915, by force if they did not obey this order. The poor deportees of India could stay neither in India nor in Japan !

Disappearance Of Bose And Gupta

In Tokyo, near Sinjiku Station, the west entrance of the Capital, there is a bakery named "Nakamura". The proprietor, Mr Aizo Soma had become very anxious about the poor Indian revolutionaries after reading the newspapers..

On the morning of Dec. 1 , he caught one of his customers in his shop and asked him if he knew more details about the two poor deportees. The customer furnished him with the secret—very important. Mr. Toyama, the greatest Samurai was doing his best to protect and hide them. Soma whispered to the customer that he could secrete them in his old atelier out of use at that time. He added "It will be good if I can hide them. I am a mere baker quite a stranger to them so that I can hide them without attracting attention of the police. Is not it so ?"

The customer (Mr Nakamura, the editor of the paper 'Nirok') hurried to one of his friends from whom he had heard of Mr. Toyama's kind-hearted war against the Government. The customer went to Mr. Toyama with his friend. Toyama was investigating the last shift with headquarters mobilized urgently. He sent for Soma, the baker and Bose and Gupta too. They arrived in the house of Toyama which was surrounded by detectives and police. But Bose and Gupta could disappear in

the night. You will learn how they could escape later *

The 2nd day of Dec. 1915, is the day fixed for the deportation of the two poor young Indians. All papers of Tokyo announced the mysterious disappearance of the two Indians prominently. The prefect of Police was thrown into a panic. The Foreign Affairs Secretariat was upset. The search for the Indians went on. Bose and Gupta hidden in the old atelier of Nakamuraya passed weeks and weeks, months, and months, under the stormy climate. The Foreign Affairs Department made a compromising proposal to Mr. M. Toyama—allowing voluntary departure of the Indians. The proposal was refused.

Gupta in Despair.

But the two poor youngmen could not go out even a step from the hiding place. Their future was hopeless. Gupta became desperate. He could not stay any more in the old atelier with Bose who was very brave and calm. He proposed to escape from the atelier and go to U. S. A. Bose tried to convince him of the hopelessness of the step in vain. One night Gupta disappeared by the window.

If Gupta was caught by the police, Bose would have been traced also. Toyama's personnel were all mobilized to find him out before he was caught by police, but in vain. Days passed on.

One morning after four days Mr. Ohkawa, my friend, visited Mr. M. Toyama and told him

* See Appendix (4)

that Gupta was in his house. Gupta could not go far after having escaped from Sonia's atelier. He went to a local Christian priest a few blocks away. Fortunately he could find out his house and could pass a night there, but could not stay longer as the house was too small. He went then to Mr. S. Ohkawa whom he had met a few months before for the first time, in the street. Mr. Ohkawa had given his name card to him and invited him to come once to see him in his house. My friend Ohkwa was then President of the Asiatic Society.

At Mr. Toyama's request Mr. Ohkawa agreed to hide Gupta in his house at his own risk. Afterwards Gupta could escape to U. S. A.

British Warship fired upon a Japanese Steamer.

The British Embassy pressed the Department of Foreign Affairs in Japan more and more as they were pressed by the British Government engaged in searching. A British warship halted by firing a Japanese liner that was sailing for Hongkong and made an unlawful raid and took away seven Indian passengers. By this act of outrage, all Japanese citizens opened fire on the Foreign Affairs Ministry and requested if to take a strong and decisive attitude against the unlawful raid and they went to the British Ambassador to hand over the strong national protest. On this request the Foreign Affairs

Department withdrew the deportation order of the two young Indians.

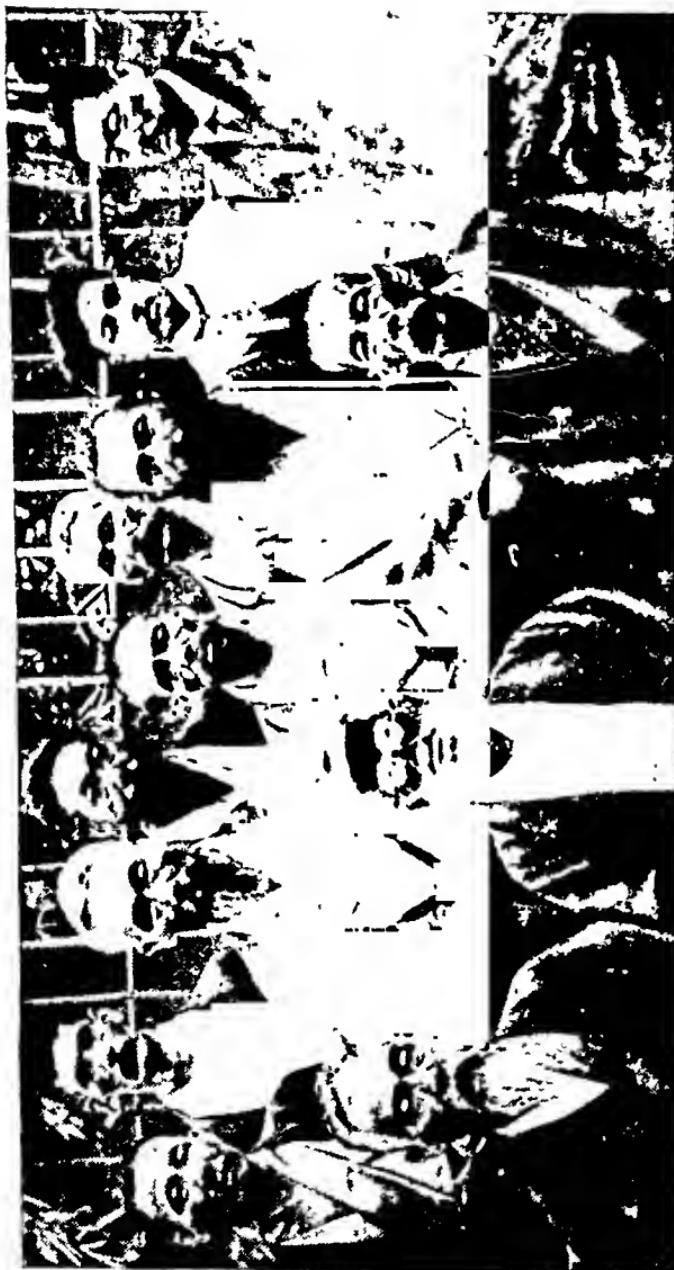
It was in April, 1916 that Bose stepped out for the first time from the old atelier of Nakamura after four and a half months of secret retreat. During these four and a half months Bose had become the beloved of all members of Soma's family and he studied the Japanese language by self-teaching. He was a linguist. His Japanese writings and speaking impressed all Japanese he met later deeply and moved them profoundly.

British Embassy Pursues.

Bose could come out of the old atelier but the British pursuit became more and more severe. He moved about changing his retreat 17 times in the following 9 years till he was naturalised on July 2nd, 1923. He could not stay in one place. He stayed here and there, one day or a few nights, sometimes a few months, sometime one year at a place.

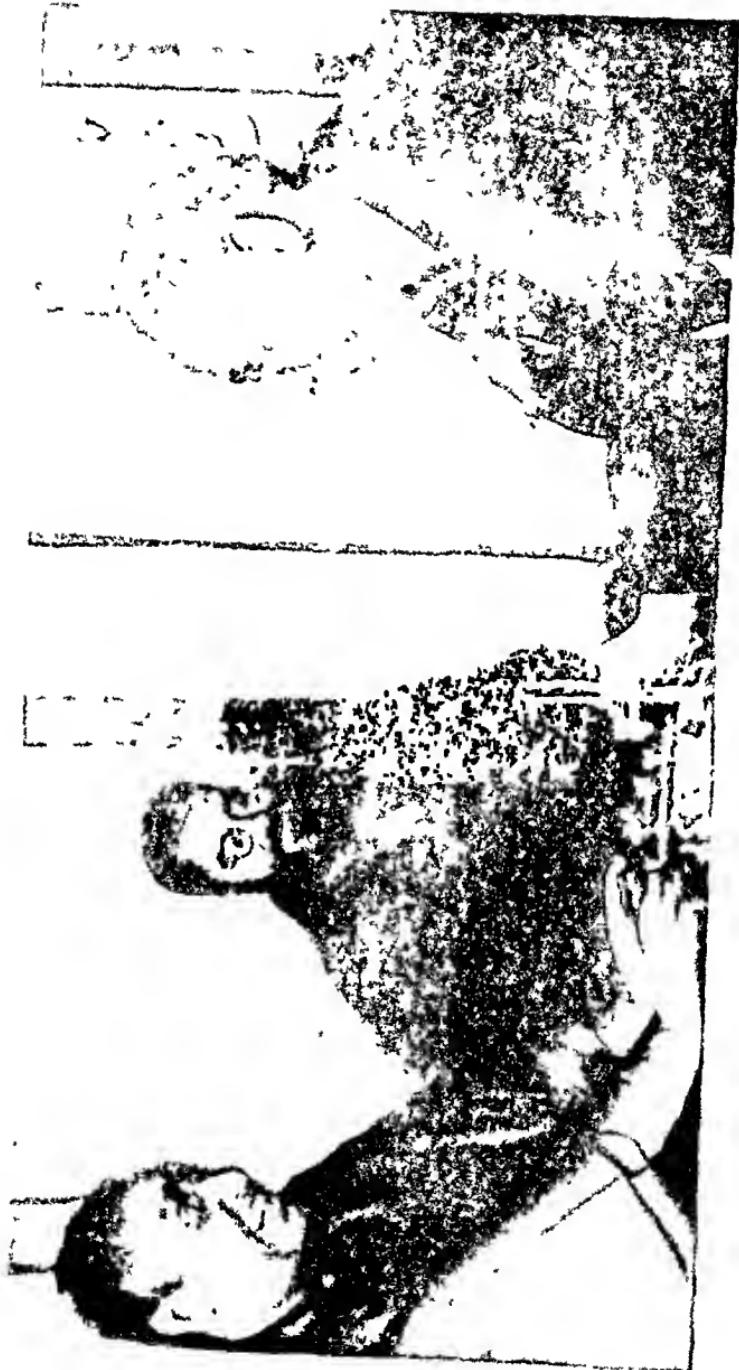
The British Embassy mobilized a private detective group and offered a prize for Bose's capture. But Mr. Toyama always managed to outwit the people of the British Embassy and the detective group.

But it was difficult to keep Bose always in contact. Who can carry messages from Mr. Toyama? His personnel could not do it for obvious reasons. There must be some one of proved faithfulness,



Sitting : Mr. Inukai (Ex Prime Minister) Rash Behari Bose and Prof. Tarao.
Standing from the right : Sugimoto, Nakamura, Kuzuh, Utida, Miduno,
Miyazaki, Tukuda, Prof. Ohkawa and Ikada.

(Photo taken after cancellation of deportation order
by the Japanese Government in 1916).



From the right: Mr. Toyama, Raja Mohendra Pratap and Rash Behari Bose.

and very clever to give the slip to the detectives and suspicious unknown persons. Who could fulfil this most difficult work?—That worried Mr. Toyama very much Miss Tosiko Soma, the eldest daughter of Mr. Soma, the baker, was to carry out this difficult task.

Mr. And Mrs. Soma.

Bose might have been assassinated any moment. Soma thought one must be always with him as the pursuit of the British Embassy became pressing day by day. Mr. Toyama could not solve this problem. He called Mr. Soma one day and asked him to give his daughter Tosiko, then 20 years old, in marriage to the poor young Indian who was always under threat of brutal attack. Mr. and Mrs. Soma asked their beloved daughter if she would save Bose. She asked for one month's time before she could make up her mind.

The Japanese hated all international marriages. They were extremely nationalistic and orthodox at that time. All girls married to Westerners, however rich or kind or intelligent or powerful, were considered the most detestable creatures in the world. The case was worse for the Indian, the Chinese or the Indonesian. To marry Miss Tosiko, the eldest daughter of Nakamuraya, one of the biggest and most honorable bakers in Tokyo to an Indian in exile and under the shadow of death was unimaginable and considered to be impossible.

Who is Soma? We must know him first to

understand the story. He is son of a Samurai. What is Samurai ? Some historians say that the Japanese people were of a group of Indians following the story that Shamva, the son of Lord Krishna sailed eastwards thousands of years ago from India to settle in the Land of the Rising Sun. India is the mother of all oriental civilisations. Samurais are the descendants of Krishna the God of Justice, and Shamva was the origin of the Samurais. I request my readers in India and Japan for further investigation of this prehistoric story. But I can say, myself being a son of the honourable family of the Samurais, that Samurai is the shield of absolute justice and never the synonym of "Soldier" or "Soldet" which means one who has sold himself for money. The lessons to be learned by a son of Samurai were first of all the order of the universe i. e. the principle of justice and what is life—an alphabet poem that teaches boys and girls in plain basic words the smallness of our life in this world and the importance of the order of the universe that is nothing but the infinite freedom, internal happiness and absolute righteousness, the principle of our life and universe or the supreme judging ability. And these lessons go on parallel with physical lessons that are Japanese Escrime and Judo, the arts of defence without using one's own force, and not of aggression. It is strictly prohibited to attack anyone for all those who learn Judo



Sri Rash Behari Bose learning Japanese while in India in Japan (1916).
Left Sri Bose's letter to Bengal to his widow sister (1914).

卷之三

ELASH HALL, M.D., BOSTON
TANEMAROZU, OSAKA,
OTSUMA, ALL JAPAN
JAPAN
SERIAL NUMBER 2218-0000
95-0105 X-1-3



Mrs. Fokkels Soma, mother-in-law of
R. H. Behari Bose (1918).



R. H. Behari Bose (1918)

and Kendo (Escrime), then Japanese bow which is a kind of yogi, the self-realisation. (If you would like to know more about the bow of Japan you should read the booklet written by Helligal a German professor entitled "The Bow of Japan". It is very interesting. You may read my third book in French "Le Livre du Judo" of which an English translation is in preparation by an Indian student.) Then came swimming, riding, the use of the spear etc; including strategies of peace and love; 18 arts in all.

It was in July, 1918, Tosiko became wife of Bose and they removed to a new home.* The young Indian revolutionary in exile could find his life-friend in a beautiful Japanese girl. The World War I. ended next month. A pure girl like a white lily, how she could make up her mind to devote her life to a poor exile in retreat in the country where a girl married to a foreigner was considered detestable? She gave up all pleasures in social life to save one black Indian penniless and threatened with death at every moment! She had to live always as a social outcast. A young and beautiful girl of a rich family (there is no one who does not know Nakamuraya in Tokyo) who might have married any intelligent and rich youngman of the land, gave up her all for Bose. There were

* See Appendix (ii)

no girls, however poor or ugly who would marry a foreigner, much more a black Indian. I can assure you the more the girl was educated, the less was the chance of her marrying a foreigner. The Japanese were 100% nationalists, too proud of nationalism to marry a foreigner. Women are more conservative than men, and the Japanese were very traditional and conservative when they were highly educated. They are proud of the purity of their blood. It is not racial hatred at all. All Japanese people loved foreigners and admired their culture and objects. All refugees from Korea and China, who were so large in number were always welcome since thousands of years, even in any remote village. The Japanese people offered all facilities and all kinds of hospitality to any foreigner. They regarded foreigners and beggars honourable messengers sent by God. But never would they offer nor allow their girls to be brides to foreigners —never at all cost. It was a national vow—not racial hatred. If no Westerner can understand this all my Indian friends can easily understand me.

Tosiko devoted her unique life and soul to the wellbeing of the poor fugitive in exile, nay she devoted her pure, noble lily-like body and spirit, for the love of Great Mother India! It was a little like that noblest love that made the young Chinese researcher of Truth undertake a long travel of 17 years from Peking to Patna



Mrs Kokkoh Soma (mother) and Mrs. Tosiko Bose (daughter)
in Indian Sari (37 years ago).



via great detour (he went by the north side of the Himalayas westward to the western extremity of the mountains and turned south to enter into India) 1300 years ago.

Tosiko married instead of a bright, rich and hopeful Japanese of a rich family a dark, poor and harassed Indian. What a noble soul she was !

She was the daughter of Samurai. She can convince all those who believe that Samurais are corresponding to Kshatriya, the biggest misunderstanding about Busido. True Samurais are those who can stop brutalities, killing and destruction without any instrument. If they were allowed to have Japanese sword with them, it was their honour and pride that they never had to draw it in their lives. The spirit of the Samurai is to sacrifice his life, body and soul for peace and justice. Tosiko is a mere example.

It is said that the spirit of Japan, the spirit of Samurai is already and completely lost. It may be so, but we have a Tosiko in a baker's family—a girl who dared marry an Indian in exile and terror. Is not this a little of a chapter of Indian mythology ?

Naturalisation and Death of the Beloved

In 1919, Tosiko gave birth to a son in a retreat. In 1922, the movement for repatriation of all exiles abroad was commenced in India. But there were some who could not be repatriated at any cost but death or life sentence like Rash Behari Bose. The British Embassy was still in pursuit. Mr. Toyama

had planned for the naturalisation of Bose in secret. It was in 1923 (July 2nd) that the Indian fugitive outcast was naturalised. But the danger to be kidnapped or killed was always persisting. Anyhow he could survive 8 years after deportation order and disappear. This was due to Toyama's faithfulness—characteristic of the Samurai.

In 1924, Bose and Tosiko removed from the small house in the bottom of darkness of permanent horror to a bright house of freedom. They had one son and one daughter. They could breathe and speak freely for the first time in their own house. But as a matter of course, they could not—especially Tosiko—enjoy a happy social life in this Empire of the Rising Sun. There was another obstacle, nationalism and conservatism.

In 1925, March 4th, Tosiko was gone! She was exhausted and released for ever after so many years of horror and concealment. Tosiko left her beloved husband with two little ones. She was then only 28. Her married life was 8 years of concealment with horror always at the door. She was the living flesh shield to the Indian in exile!

Memory of Tosiko

After 8 years' life of concealment in danger, Bose lost his Tosiko. Moreover, he had to struggle for 14 years more for the "Independence of India" movement in Japan. Without money and weapons he could not be useful for the independence of his native country. But he strove on.

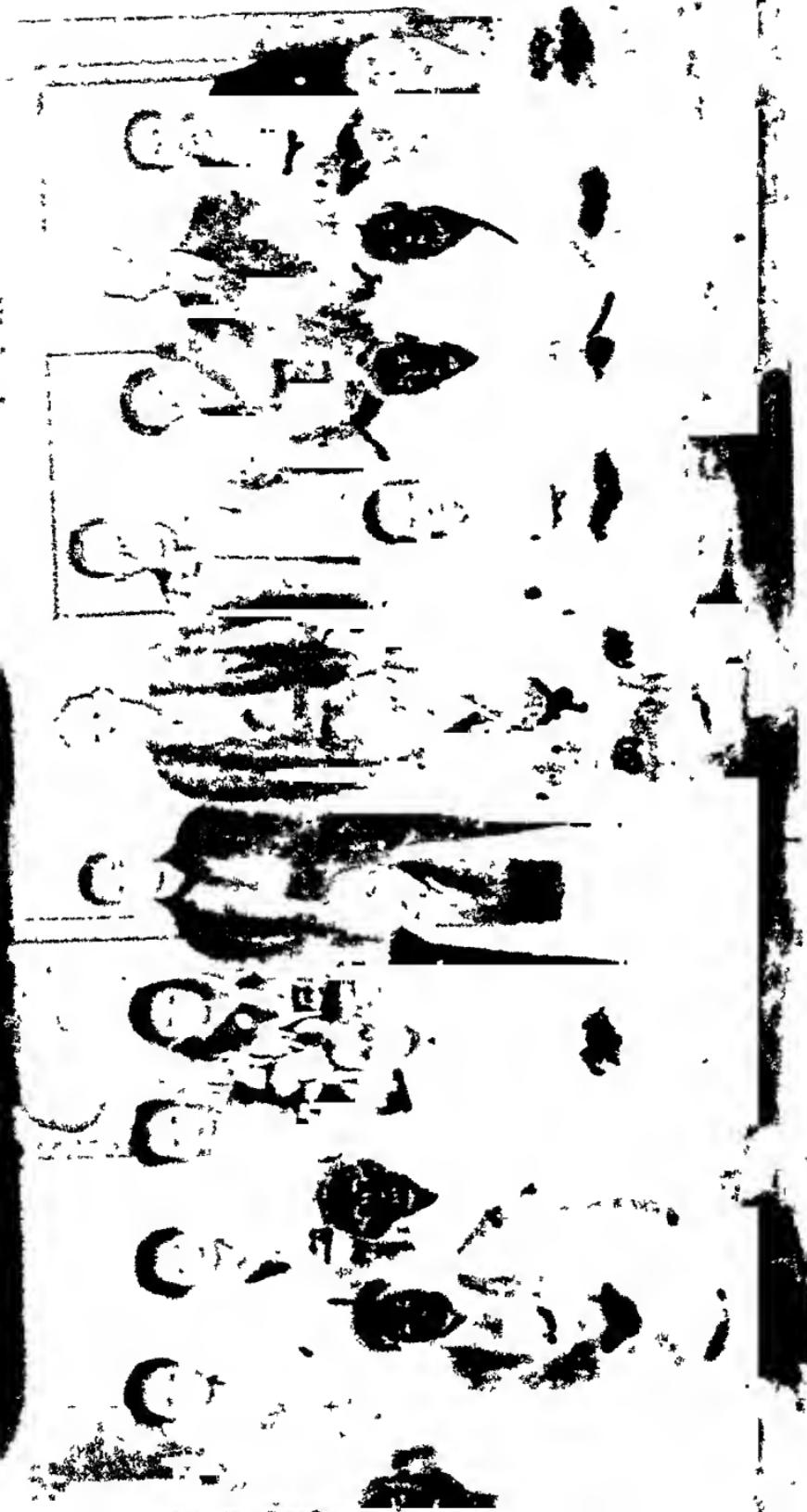


Back Row : On the extreme right Boze and his wife Tosiko ; Second and Third from the extreme left are the two expert detectives of Japanese police employed to chase Boze, ultimately converted to his most loyal & faithful guards (1920).

Birth day party of Boze's Son Masahide :

Diamond Anniversary of Ioselio (the poor wife of the castle)

Kuroki, Mrs. Soma, Mr. Soma, Rose, Ohama, Mr. Toyama, Mrs. Toyama,
Sato, Mr. Soma, wife of Mr. Soma, wife of Mr. Iwakura, Macahide Rose, Y. Soma and others.



Without making any constructive and creative contribution to his comrades who were fighting a desperate and blood-smeared war in India, revolutionary Bose had to endure existing conditions for 30 years ! I cannot imagine such endurance in human being.

Really if he could endure his lonely and hard-as-stone life for long 22 years after the death of Tosiko, it was not without his wife. Tosiko was with him. Tosiko and Bose were one, not two. Tosiko-Bose was living. We cannot distinguish them. They were a perfect union. I can tell you one episode published in a periodical under the title : "Memories of my wife Tosiko" told by Rash Behari Bose.

"The mentality of the Samurai that is quite incomprehensible to the Westerners is as follows. I asked Tosiko one day soon after our secret marriage, "Tosiko, you married me as you really loved me?"

Tosiko did not answer.

"If so, let me see a sign of your true love. Could you, for example, if I ask you to jump into the sea by that window...?"

Tosiko was silent. Tears flittering in her eyes. suddenly she stood up and ran to the window...I was surprised and upset. I don't remember how I could run up to her and stop....."

What a rude request for a Japanese girl of Samurai. Bose did not know Japanese mentality—much more of the Samurais. He was taught of it later by his silent wife not by words but by doing...

"No excuse, but Harikiri!"

"Accept everything with bigger pleasure as everything is given to train your freedom that is infinite, everything—including any unhappiness, difficulty and adversity."

"Do not kill others but kill yourself as by that you will be most beloved of all. Do not break even a flower."

"Do not ask for any help but give and give. You have nothing produced. You came naked into this world. All you have is that you have robbed. In giving you cannot think that you give something you have, but you must realise that you are giving back one millionth of what you received or robbed."

"Die for anyone if it gives him happiness real and eternal. Die for anyone known or unknown, beloved or detestable. If you can die for someone you know of love only, and not for anyone unknown or detestable, you are an egoist. You must entertain any new idea. You must entertain another person, you must entertain yourself. Know the order of the universe at all cost but nothing else."

"You are free: you are right, you are loved, you are the son or daughter of Samurai."

"You must not be beaten by anyone. You must beat one not by force, money, knowledge, power or title but always by your supreme judging ability. No appealing for others' sympathy; no propaganda at all about yourself, no self-praising or self-

deification. Self-criticism? Cut hundred percent self-criticism of your smallness and incapacity."

"You must have your supreme judging ability recovered first of all and always that you may have the most delicate sensibility of a poet."

Such an education-principle makes boys and girls taciturn, quiet, weak in speaking but strong in thinking. That is why Tosiko could not discuss things with her husband. She was educated. By whom?

It was by her mother, Kokkoh, who is 78 years old now. It was due to this great mother that Bose could survive and organise later the I. L. L. and I. N. A. It was by her unbounded love that Bose could endure his last lonely 22 years without Tosiko who had left his two children in her care.

Mrs. Kokkoh Soma is living now in retreat alone with the memory of Tosiko and Bose. She is the author of the book "Awakening of Asia". It is due to her writing that I could learn many details of Bose's life in concealment. She tells us most about the long 30 years of the revolutionary in exile.—a poor young fugitive revolutionary in a foreign country and a mother who protected, reared and fought for him at all price for more than 30 years, sacrificing her beloved daughter and now memorising the life of her son-in-law alone in retirement and in her last days.

I shall be very happy if I could fly to Tokyo at once to express my gratitude to this great mother of

Bose and Tosiko. I am ashamed deeply that I had not helped Bose or Mrs. K. Soma at the time of their fighting against the police, the detectives, the British Embassy, the Foreign Office and all for the independence of India and especially for promoting closer mutual Indo-Japanese understanding. But I was on the other hand fighting against police and Government for the health of the nation. I can declare that the Japanese Government is not only the killer of 5,000,000 youths during the World War II in foreign lands and remote seas without furnishing them necessary arms and ammunition, and the killer of 313, 884 women, children and unarmed citizens in Hiroshima and Nagasaki but they are the biggest killer of hundreds of millions of people by adopting and compelling the Western medicine and theory of nutrition to the nation since 90 years. My enemy was big, too. my enemy was not only national or international, but the enemy of all humanity. I was fighting in Europe.

But I could have collaborated a little more with Bose, if I had known who was Bose and who was Mrs Soma just like my mother who is gone now 51 years. She is the typical Japanese wife and mother, mother of boys and girls who dream only the highest and best things in the world, the infinite freedom, perfect independence, absolute righteousness, eternal happiness and the supreme judging ability .

We are born with the supreme universal judging ability. I justified this in my Embryology of Judging ability—biologically and physiologically. But thi-

universal judging ability is eclipsed little by little by the big clouds named "education" by adults, society, teachers (who are almost always incompetent and hopeless gramophone—like dependent slaves, quite incapable to struggle for anything, especially for Freedom or Peace) similar professors, politicians and professional religious and money-making people.

Mrs. Kokkoh Soma speaks nothing about herself in her books. This is like of the real mother of the East. She does not speak even about her poignant and everlasting grief and freezing loneliness. No appeal ! She is silent. Such a noble character cannot be educated in any modern University. University is the mass producer or the industry of slavery, gramophonic self-deifying, egoistic modern men. All lofty people were not produced in Universities. They were made by anonymous, poor, hard-working, self-controlling oppressed mothers or some brainy wives who were eclipsed always by their husbands.

Those who must have been and must be praised and commemorated are not the big ones but their makers, the great mothers especially. mother and wife of Disraeli, mother of Edison, mother of Vivekananda, mother of Ramkrishna.

Who are to be more praised—the big men or their mothers ? Which is more valuable—a master-piece or its author ? Can you prefer Symphony No. 9 from its composer Beethoven ? Are you more grateful for a sweet cake than for the giver ?

Those who are the glory of our Mother India are

more grateful to their mothers to whom they owe all and everything—than to others. They were nothing but mere babies before their mothers.

Mother, you are Eternal Love and Infinite Freedom and absolute Righteousness while most men are nothing else than destroyers, killers or useless gramophones.

Mother and mother of mothers, great India must be praised and worshipped with deeper devotion.

All our unhappiness comes from our judging ability in total or partial eclipse. The judging ability in full action is memory in its nature and the biggest joy or feeling of unifying the whole infinite universe infinitely. The memory is mother of judging ability. Mrs. Soma has cherished all memories of Bose and Tosiko. But she speaks nothing about her. She is just like the eternal memory—the Mother.

But our judging ability is always eclipsed more or less. Almost all men have only the lower abilities in function. The embryology of our judging ability from the lowest towards the highest is as follows :

1. Physical (mechanic, reactional)
2. Sensory (Pain and comfort)
3. Sentimental (sorrow and joy)
4. Conceptional (delight and grief)
5. Social (gratitude and struggle)
6. Humanistic (wonder and self-criticism)
7. Universal (self-realisation, happiness and peace).

You can realise by this embryological order where and in what stage you are living. If your life has been running like a movie film showing sorrow and joy, your judging ability is in the third stage of growth—you are a sentimental man. If it is monotonous and routine, you belong to the stage of machine or slavery—the first physical. There are some who at the age of 60 or 70 years are still in between first and the second. If your daily life is immersed in deep gratitude and plunged in noble performance of high mental energy and creativity you are in the fifth order. All boy revolutionaries are in this stage. There are many pacifists crying day in and day out for common cause, peace and abolishing war and H-bombs because they do not like or they hate or are afraid of war. Such people, however lofty they may seem, belong to the third stage liking or hatred being sentimental. They may play an important role in a revolution but it is very rare that they arrive at the highest peak of peace. Happiness (eternal peace and infinite freedom combined) is another name of the universal judging ability.

Climbing the highest of the humanistic judging is far more difficult than that of Kanchanjanga as Gandhiji said. But the passage from humanistic to universal is an even and broad way. You can go along this broad way contemplating fine panoramic views down and far distant now and then changing in darkness or light.

The speedier you climb the mountains of life

without interruption, the quicker you step into the highest judging ability. If you have been in a safety zone midway, you are losing time to climb up. You must tackle daily with bigger and bigger difficulties and the more so the more your judging ability may be sharpened and uncovered as every minute progresses. You must climb up the sixth peak by your fiftieth year fighting day and night against biting cold that paralyses your muscles and limbs and permanent hunger that exhausts all your energy.

How we are happy that we have the so-called education that blind our original universal judging ability ! If the so-called education did not blind our universal judging ability in our boyhood, how sad and monotonous our life would have been. It is just like playing blind man's buff without blind-folding the eyes.

International Edition of the Indian History

Bose had to go on the long way of a revolutionary without Tosiko, for long 22 years after 8 years of concealment.

He could not be plunged in sorrow and longing for Tosiko. He had to fight for the Independence of his mother country where hundreds of millions were fighting a merciless war day and night.

He stood up from his heart-broken destruction of family life which was so short ! He had to march on over Tosiko's body so to say, his flesh-living-shield broken. If not, she could not be in peace. Nay she

was always with him shielding him from injury and danger.

Bose appealed to all Indian youths in Japan. At the same time he appealed to Japanese brothers and sisters to foster closer ties between India and Japan. But his best friend was no more !

He did his best to catch every chance.

But chance was rare.

He could manage to organise the first meeting of all Asian peoples, thanks to Dr. Ohkwa's collaboration and the Union of Asian peoples in Peking. The first meeting was held in Nagasaki, on the first August, 1926. Eleven Chinese, 8 Indians, 1 Afganistan, 1 Viet-nam, 1 Philipine, 20 Japanese, 42 in all participated in it.

Bose delivered a stirring speech in the following trend :—

"We know some criticize today's meeting saying there is no need to establish another international union because we have one. But the two internationals are completely different in their nature. The one is for the benefit of five hundred millions of the whites and the other is for one hundred and a half millions of Asian peoples."

For thousands of years, the Easterners were a very superior people in civilisation, spiritually and materially. They were never inferior in these to the Westerners. India was one of the three big countries and especially her philosophy is the glory of all human history of culture.

"The Union now we are going to establish is to shape a new form of our Eastern civilization. Its basis is on the pure faith and love for Asia. Let us unite and do our best to establish this union at all cost and let us make a big contribution to the happiness of all humanity in propagating our aims and objects all over the world!"

Bose organised an Indian society in Japan and was always leading Indian young men in Japan.

Since 1931, Indian Independence Day was celebrated every year in Japan by Bose, corresponding to the national meeting in India. Every time he sent a telegram transmitting the resolution of the meeting. But India was in the midst of the most cruel rage of waves of British exploitation and massacre. Indian history of these decades is the eternal and most pitiful monument of the cruelty and inhumanity of the British people without precedent in the world and in the history of all humanity since 300,000 years. It is much bigger than the Victoria Memorial Hall not to mention so many statues and monuments of British supremacy all over India. The Victoria Memorial Hall may be destroyed one day and not a single stone of the huge white marble building may be standing on the original position but the inhuman cruelty of the British people will live eternally in the memory of all humanity.

No one can read the history of the "Mutiny of India" without tears, thrill, fear and sorrow. One who reads any one of those books of history written

by survived revolutionaries themselves, cannot stop asking himself "why the Westerners are so greedy to exploit innocent, peaceful and smiling people by force killing thousands and thousands for years and years?" This crux cannot be solved by the Westerners but by Easterners only.

These histories written by crucified and survived revolutionaries must be published in international editions by a permanent institute specially established for the purpose, in many languages. This must be complied in the world history for all schools all over the world with all tragic episodes of revolutionaries in their homeland and in exile. All other peoples are still strangers to India's tragic history during this century. Moreover this had been going on 200 years, because the fate of all coloured peoples had been threatened by the Westerners' exploitation. This is one of the holy duties of Indian people. I myself have made up my mind to write and publish two volumes of Indian history in Japanese. I have written and published myself, excepting a few, some two hundred fifty books in Japanese and five in French to introduce the new interpretation of the Vedanta philosophy and its bio-ecological technicality of the Ayurvedic system of medicine, but these two volumes will be written and published with all my passion and at all cost.

All revolutionaries of India or those who survived, lead and encourage me in this holy mission and it will be recalled.

79 Marched to the Sea.

In India, Gandhi was fighting for years.

January 1, 1930, the declaration of Gandhi, "India will have her perfect independence" was adopted unanimously by the Lahore meeting of the National Congress in the presence of 15,000 people.

The day of Independence was determined—January 26.

Gandhi organised a group of only 79 volunteers and led them from Ahmedabad towards the Gulf of Cambay. A group of 79 volunteers not to kill an enemy but to prepare salt from sea water! Preparing salt from the eternal supply of sea water has never been prohibited by force named Law in any country in the world, except India, since the beginning of history. It is quite unimaginable to legalize such a lawless Law! But it was legalized by force. Law is always force or violence. Peace cannot be established by any law nor by any legalization. Such peace is peace in prison.

Salt is a chief component of our blood; Man cannot live without salt. Man can live without taking any vitamin for some weeks but not without salt. If all natural salt was taken away from all food, man would succumb much quicker than by lack of vitamin. Salt is much more important than vitamins.

To prohibit salt-making from sea water is to prohibit taking oxygen from air. This right is pre-historic, and inherent nay life itself. All animals were born in sea water. It is justified biologically

and experimented physiologically. Many Western killers named doctors give salt to their victims at the very last moment after having had prohibited taking meals seasoned with salt for so many weeks or years, especially in the case of kidney diseases.

What a cruel crime had been committed by force named Law ! This is the biggest biological killing of people. It is far more cruel than any other big killing operated by machine-guns of Vickers, Armstrong or by the two first atom-bombs.

I could not understand at all why the British customs officers and guard armed with guns were so strictly watching day and night the hills of salt unloaded from the boats when I visited the port of Calcutta 39 years ago in 1915; nor why they imported Spanish salt into this tropical country where heat is so abundant and sea so wide.

But it was only in March, 1930 that Gandhi's volunteer group marched towards the Gulf of Cambay for salt-making ; and they were all put in jail. What patience ! The tax on salt at that time was 250 times its cost. What a murderous tax ! Taxation was another force or violence named Law. The tax must be abolished completely in a country of peace in freedom. (Or at least one must adopt the mono-taxation.) The rich can make a voluntary contribution. The modern taxation is a piracy. It means that the education imparted by the Westerner is wrong in its foundation and principle. It does not shape man but produces money-making brutes.

Law must not violate any biological right of man. There is no exception, no excuse, no pretext. Breathing, eating and drinking water are the great biological and physiological rights of man. No one can violate them. If you violate them, you will be killed or you will perish in the end. Salt taking is an inviolable right. The British people were dazzled by money-making, exploitation of innocent peaceful peoples.

Who can remain unashamed of this greediness !

British policy of annihilation raged on.

All peoples were criminals under the murdering British law. Old learned men were killed by club, young poetesses were put in jail, peaceful poets were killed, village teachers were shot dead and etc.

We have duly learned that the reign by force is ineffective and suicidal to the government even in a country of so peaceful and so obedient people.

Ahimsa is far more effective than any scientific killing machine. Ahimsa is not simple sentimentality or compassion ; it is an act of God !

Bose established a "Villa Asians" in Tokyo in 1933 for Asian students. This Hostel was managed by Bose till 1941. A. K. Pauday who had been one of the most faithful assistants to Bose till the end was one of these young students who found asylum there. The master of the Indian bow Kaniware, the editor of the Press Advertiser, Mr. Nath etc, were among others.

Bose adopted the Indian system of cooking and

he himself directed the preparation of food for all students, and every Sunday Bose used to have a party with students.

He organized also Indo-Japanese Friends Society with his Japanese friends. Many Indian and Japanese appreciate very highly its service even to-day.

He made many a trip for conferences not only all over the country but also in Korea. His Japanese was very fluent and eloquent. He stressed the old tie between India and Japan, the Indian culture, the Indian life, the British cruelty and the union of all Asiatics. Everywhere the audience was moved deeply.

When he went to Korea in 1934, he influenced very much the cultural and intellectual circles there.

Bose was one of the principal contributors to the old traditionalist monthly "Japan & Japanese". He himself became editor of "New Asia". He was also on the editorial staff of the "Asian Review". His "New Asia" was always attacking violently the British policy and its entry into India was banned.

Bose was a prolific and powerful writer. He wrote some books on India, Indian War for Independence, Indian folk-lores etc. in ten years. Some of them should be translated into Hindi or English. They are :—

- "Panoramic Views of Asian Revolution" (1929)
- "Wits and Humours of India" (1930)
- "India Oppressed" (1933)
- "Stories of Indian People" (1935)
- "India in Revolution" (1935)

“Victories of Young Asia”	(1937)
“India Crying”	(1938)
“Bhagavata Gita”	(1940)
“Tragic History of India”	(1942)
“Speaking on India”	(1943)
“Dawn of Independent India”	(1942)
“Struggle for Independence”	(1942)
“Ramayana”	(1942)
“India of Indians”	(1943)
“Last Song” (Tagore's translation)	(1943)
“Bose appeals”	(1944)

Complete works of Bose should be edited in Japan and India in the near future, at any cost. They are all memorable.

Bose in dire destitution.

Twenty years in concealment and in exile was a long time.

1935 is the 20th year of Bose in exile.

He invited all Japanese friends who had been so kindly helping him since his arrival in Japan to a dinner party. He never forgot to express his gratitude. He is a man of "6th judging ability."

At this meeting, he spoke to his old friends as follows :—

“.....Eight years in concealment was very painfulbut it was at the same time full of promise. Now we see a closer tie established, thanks to you, between India and Japan. I have to express my deepest gratitude to you.two of our common friends are no more here in our group, Mr. Tokonami (ex-

Premier) and Mr. Inu (ditto). I regret it very much....."

Truly twenty years were long.....especially the last twelve years without Tosiko. But Bose had to endure more difficult years.....How many years.....who knows ?

One day, soon after the meeting, he went to his brother-in-law and said suddenly :—

"I am near fifty. Nothing has been done till fifty ! I do not know when I can realize my dream, nor how ? Can I continue this movement for Indian Independence ? What can I do ! What have I to do !!!What a miserable fellow !"

"What is fifty ? Your business must be begun now ! No sentiment ! Time will come—will come without failure, sure !" Thus replied Yasuo, brother of Tosiko.

What a good reply ! He is a son of the Soma family.

One summer day, Bose was in a city—in a remote northern city to attend a series of conferences in a summer College there. One afternoon Bose and Ohkawa took a small boat and went off the shore into the sea of Japan. In a small boat on the sea, alone they sat ; Prof. Ohkawa, later leader of the "Mutiny of Feb. 26, 1936," and the later organiser of I. N. A. They were gazing at the red sunset in the waves.....both silent.....

Suddenly, Bose cried out madly :

"O Lonely ! " and he threw himself down in the bottom of the boat and wept.....

More than 20 years of loneliness and difficulties were overwhelming him.

Who can imagine his mentality of crucification !

He was alone, Tosiko was gone and his great Mother India was so far and so distressed !

World War II

In 1937 the Japanese Army under the leadership of those who had been educated by completely Europeanized education fired on Americanized Chiang kaisek's Army in revenge to his openly anti-Japanese policy and education. The U. S. A. as Prof. Northrop declared, very ambitious to monopolize the Chinese market for its huge industrial production, helped Chiaugi kaisek's Government. The Sino-Japanese conflict was enlarged.

On the other hand, the Japauese spirit of Samurai, the spirit of Krishua, was substituted more or less by the "spirit of European invasion by all means" especially among military leaders.

They had driven Japanese people who being less Europeanized still having the spirit of Samurai obeyed their orders very faithfully without knowing that their leaders were so Europeanized. Leaders as well as soldiers, but with different spirit and morality, intended to demonstrate their superiority in learning European ways of fighting to their teachers, so faithful to the European spirit, the principle of force. How they could win the fight ? However, they

were armed with European instruments of mass killing, they were sons of the thousand years old spirit of the Samurai who were proud of their sword not being smeared with blood. Moreover, they had no more physiological superiority over those old Japanese, honest and humble and robust (that had made Fransisco Xavier, Kemper or Siboeld so surprised), on account of the Western theory of nutrition which was quite harmful under the Japanese climate.

Any how, this Sino-Japanese conflict was a chance for Bose in long exile. He organized at once the Indian Independence League. Thirty Indians met in the Rainbow in Tokyo. They passed a resolution and sent it to the Prime Minister of Japan, the Chinese Embassy and President of the Indian National Congress.

After long 20 years the day had come.

He opened fire.

He declared "Asia of Asians"—"Go home White!"

His "Indian Independence League" was developed.

The meeting of all Asian youths was opened and there gathered Indian, Mohamedan, Thai, Indonesian, Mongolian, Manchokus, Arabian representatives. It was held in Sankaido in Tokyo on Oct. 28. 1937.

Bose's tour of conference in the following cities in the West gathered big audiences ; Cobe, Tobata, Simonoseki, Hagi, Yamaguti, Hukuka, Okayama etc. etc. etc. in one week and in Kyoto on the 18 Nov. His conference tour covered all the northern countries, too.

His thundering "Asia of Asians" movement moved entire Japan.

On the other hand, Chang kaisek's Government retired to Chung King. The Japanese Government was determined to establish "Asia of Asians". Now China of Wam Sin Wei agreed, next. But Dutch Indonesia did not. In India, Subhas Chandra Bose declared "Our last step to be taken is to cut off present relations between the British Kingdom and India."

Anti-Japanese feeling was prevailing in India. The poet Tagore openly attacked Japauese action. All businessmen became anti-Japanese. Bose and Sahai were everywhere reproached because of the prevailing Indian anti-Japanese feeling. Bose invited Tagore on his own account. But Tagore did not come.

Indian anti-Japanuese feeling was strongly rising. Radicalist Subhas Chandra Bose published a revolutionary declaration and was put in jail in Calcutta.

Sri J. Nehru, Vinoba Bhave and many others were put in jail one after the other.

Netaji Subhas Chandra Bose escaped out of India and went to Germany, and began attacking British Government violently and declared that he would invade India with volunteer army. (Jan 1941)

On the 8th December, 1941 War was declared bewteen Japan and the Anglo American forces. Japanese Navy attacked Pearl Harbour and destroyed



From the left : Rash Behari Bose, Masahide, Mrs. Soma, Poet Tagore, Mr. Aizo Soma and Miss Tetuko Bose (1924).

the American Pacific Division. The Japanese Army began landing in Malay.

Rash Behari Bose who had been thundering against British power mobilized his friends , Sahai, Despandey, A. K. Pandey, Gupta, Singam, Ramamurti, Jesasen, Narain, 8 in all. They held a meeting of Indians in Japan on 27th Dec. 1941.

On Jan. 15, 1942, Rash Behari organized the Asian International Conference for repulsion of Anglo-American power from Asian countries, in Tokyo. On 24th Jan, 1942 another Asian People's Conference was held in Osaka.

By Mr. Toyama, Bose was introduced to the H. Q. of Japanese Army.

Major Huziwarra had planned to organize the Indian National Army by Indians. Bose handed over his plan at the request of the H. Q. His plan was to compose an Indian Natinonal Army in Malay at once and at the same time to construct a strong politcial body with the collaboration of all Indians in exile or now settled in all Asian countries out of India.

After prolonged discussions and negotiations, Bose was given the baton of all work regarding Indian Independence. Bose made up his mind to accept this big job : "We shall never be marionettee of Jopan. We co-operate with the Japanese army but we will never allow the Japanese to interfere in the political affairs of our Indian independcne League."

On 16th Feb. 1942, General Tojo issued a decla-

ration in both the Houses—"India is now escaping from the cruel British Government and going to co-operate with us to establish the Great East, Japan hoping that Indians will free—Indians India, will do her best to help Indian's patriotic action."

The Meeting of all Indians abroad.

Feb. 17, Bose's declaration was issued to the pressmen in Hotel Sanno—

"All Brothers of India,

We Indians in homeland or abroad have fought against the pressure of British Government making thousands and thousands of sacrifices since one hundred years. But without arms, we could not realize our aim till now. Now the Japanese army is fighting to establish the Great East, the Asia of Asians, and this gives us the best chance.

All Brothers of India, by this opportunity, let us cut off all relations with the Britishers.

All Brothers of India, let us stand up, unite and march on for our common cause with power of detachment that was given by Sree Krishna, the selfless spirit of Budha, the truth of Allah that was brought by Islamism, the teachings of Guru Gobinda Singh, Shivaji and the Satyagraha of Mahatma Gandhi.

All converted Indian soldiers are now fighting against British power in Hongkong and Malay. We are deeply moved by them and request you to join us for the India of Indians".

This was broadcast and, from every corner of great

Asia, comrades flowed into the H. Q. of the Indian Independence League.

Toyama in sick-bed

February, 18. This was a very important day.

Bose accompanied by Nair, Despanday and Chokka Lingam went to Mr. Toyama.

Toyama was sick in bed. But as he was apprised of the visit of Bose, he changed his clothes, and put on "Haori" and "Hakama", ceremonial dress, and invited Bose and his friends to the bed room.

Bose bowed most humbly and respectfully in pure Japanese style.

"Sensei, thanks to you, the time has come at last!" said he with tears in his eyes.

Toyama gazing upon Bose's face with great energy said, "It was a long time. Independence of India was a dream for a long time. But it is now being realised. I am now 88, but I would like to see your full action before I pass away....."

It was 27 years back that Bose jumped into Toyama's protection giving the slip to detectives and police officers. But the man is no more who introduced him to Mr. Toyama.

Bose lived again those 27 years at this moment.

He consolidated his resolution.

He stepped into practice.

He unified all Indian groups for Independence in Japan into the Indian Independence League.

Thunders of two Boses.

March 11, 1942. Thundering of Netaji Bose was heard from the Berlin broadcasting. He attacked violently the policy of the British Government and Cripps. He predicted Cripps' trick and advised Indians not to be cheated.....

March 13, 1942. Rash Behari Bose thundered from the Tokyo Broadcasting.

All Indians in exile were coming to Tokyo one after the other, from Shanghai, Hongkong, Bangkok etc.....

Many comrades got in contact with Bose.

Bose was not alone. In Bangkok, there was an old revolutionary Amar Singh and young assistant Pritam Singh.

Indian Independence was looming large in the near future. Still now, to-day, I see it with my eyes every day.

Fight for "Indian Independence" had been carried on with individual sacrifices. There were hundreds of thousands, many thousands and thousands of Gandhis who died for this common cause. It was carried on by millions of unknown soldiers. You are one of them or at least son or daughter of one.

This big war for Independence was carried out by the Indian people and not by some single hero. This is the first revolution of man since 300,000 years (according to Toyubee). You have the honour to be in this big group of people.

It is not the time to sit cross-legged.

War for Independence is begun only yesterday. To-day is the second day of big construction. It is a long, long—long way to traverse.

As an old Chinese said, "If you want to build up a peaceful and free Kingdom of God, you must have before that finished the building of a country of peace in freedom. If you want to build up such a country you must build up a family full of healthy members and happiness first of all at all cost. Building of such a family needs its materials viz, healthy, free, strong men and women. And this drives you to research the principles of life and health, freedom, peace and happiness—the blue-print of a Happy Life".

But you have not yet found it out. You are not at all healthy. If you think you are healthy enough, have an auto-consultation of yourself with "The 6 Conditions of Health" (see "Kusa" No. 1) You will find out how you are unhealthy, unhappy and far from free at once.

Without health, there is no wealth. I have seen but a few healthy men in this country since my arrival five months back. But if there is a healthy man without knowing what is the principle of life, freedom and happiness, he is only accidentally healthy. He may lose his health sooner or later. Such a man is not at all healthy. A healthy man means one who is free and beloved of all and fond of everything including any difficulty or pressure or calamity as a big chance to train his freedom and supreme judging

ability. Man of health means one who can make others healthy and happy. He must not meet a single person he does not like. He must love all and every thing. He is love itself, infinite and eternal. He is wholesome, and wholeness or holiness itself.

A truly healthy man has no complaint at all. There are so many persons who complain about their disease, small salary or income, poverty, unhappiness of their family or all humanity. They are not healthy men.

A healthy man is an independent man. An independent country is a society of Swadesi-Swarajists. You are depending upon someone, some laws, some small amount of money or medicine or some special likes or nutrition made by others.

An independent man is one who can live a life in exile in a foreign country far away from his homeland for the independence of his country. If you are living in a country that is controlled by the power or the money of other people, you are in reality in exile. But are you living for freedom, happiness and righteousness and not living to eat and drink for pleasure, comfort or convenience?

If there are some whose life in this country that has finished the bloodsoaked ceremony of setting up the framework only, without working in 100% health for their freedom and happiness, eternal and infinite, they are public enemies.

The War for Independence of man is going on. You must enlist your name at once as a simple

volunteer. You must not lose this chance. You must first of all have established the Principle of Health for yourself. If you have any tiny complaints about your health, you cannot be enlisted. If you have no complaint at all, you cannot join the group unless you get more than 80 points by the "Six Conditions of Health and Happiness Test". Independence being an ark of Noah, your collaboration to Independence building is nothing more than enrolment to the huge task of building a new big ark. You must work willingly. Your life work must be your life-long playing.

Three Indian Soldiers

In 1940, there were three Indian Soldiers escaped from British prison in Hongkong. They were the origin of I. N. A. that developed later. They were Indian revolutionaries. They had escaped from India and were going to Berlin via Thai, Malay etc. unifying revolutionaries everywhere. They came to the Japanese Division No 21 in Kangton and asked for facilities to go to Bangkok or French Indo-China. They were sent to Bangkok by a great detour via Kobe.

They arrived in Bangkok and were received by the old revolutionary Amar Singh, the leader of Indian Independence League, who came to express gratitude to the Japanese Embassy. Tamura Military attache met Amar Singh and his young assistant Pritam Singh. All this in 1940.

1941, all were going wrong. The Major Huziwara

was sent from Tokyo to Bangkok to investigate India's revolutionary activities. He met Pritam Singh and they studied what was to be done when the war broke out. They had four conferences and produced a plan of Indo-Japanese co-operation which was in outlines as follows :—

(1) Our collaboration has as its aim that India and Japan both as Independent countries are going to foster a free and equal brotherhood and to establish peace, freedom and happiness of the great Eastern countries.

(2) Indian Independence League is to fight against British power in order to establish freedom as promptly as possible. I. I. L. welcome Japanese help for this purpose. But Japan must not have any right to interfere with Indian territory, politics, economics, culture, religions and no ambitions requirement.

(3) I. I. L. embrace all Indians who agree and collaborate for anti-British struggle beyond all differences racial, political.

The last two clauses No. 4 & 5 defined the operation of I. I. L. and Japanese army in details. It was due to this pact that all the Indian soldiers in the British Army were not considered enemy.

This treaty was made ready and signed in the night of December 1, 1941.

Dec. 4, Japanese Embassy in Bangkok received a telegram from Tokyo announcing that Japan will begin to fire on the December 8.

Dec. 10, Huziwara Organ and I. I. L. began their activities.

They met an Indo-British battalion in the neighbourhood of Alorstar. Only the Lieutenant-Colonel was British and the rest all Indians. Huziwara went alone to meet the British officer and recommended surrender. He agreed. I. I. L. absorbed all his Indian soldiers.

After the British surrenders, the town of Alorstar was ravaged by robbers, Huziwara Organ had no soldiers. Huziwara asked Pritam Singh to appoint one of the Indian Commanders he considered strong. Pritam Singh was surprised. To qualify Indian soldiers just surrendered as a guardians of the city was a bold step. But Huziwara had great confidence in Indian mentality. The Commander appointed was Captain Mohan Singh. Security was soon re-established in the city.

Captain Mohan Singh encouraged and convinced by Huziwara prepared for the war of Independence of his mother-country. Thus the I. N. A. was born. Huziwara, I. I. L. and I. N. A. hurried towards the south. I. N. A. grew in dimensions and was on the way of march. I. I. L. organized big conferences in cities and villages.....

Feb. 1941. the attack of Singapore begun.....

Surrender of Singapore.

The attack by the Imperial Guards was commenced on Feb 11. The resistance was strong. The

Imperial Guards H. Q. had to encounter many difficulties.

The chief of the Indian National Army proceeded alone to the front line and talked to Indian officers and soldiers in the British Army not to be false to their love of India and the Independence of India in strong heart-stirring words. Miracle was accomplished. The shooting was stopped. Savarkar's militarisation policy in World War II began to shape.

The speech was finished ; waves of cheer rose from the Indian soldiers who jumped into the I. N. A. Japanese Imperial Guards were entirely stupefied.

Feb. 15, 1951. Fall of Singapore. Surrendered British soldiers numbered some 45,000 and Indians too. I. N. A. absorbed these Indians and developed into the formidable force of 50, 000.

Among the Indians newly surrendered, there were some thirty officers including Lieutenant-Colonel Gil of higher rank than Captain Mohan Singh. Gil became Adviser to Mohan Singh.

Rash Behari Bose Supreme Commandant

Pritam Singh was organizing All Malay I. I. L. Conference , Mohan Singh was fortifying I. N. A. in collecting all Indians dispersed here and there.

A telegram was received from Tokyo.....

"Mr. Rash Behari Bose is going to organise all Indians abroad for a conference for the emancipation of India, in Tokyo under the auspices of the G. H. Q. Send 10 representatives from I. I. L. and I. N. A in Malay and Thai before March 19. The Colonel

Iwakuro is appointed to lead the New Organ for Indian Policy."

Pritam Singh, Guho, Menon, Tagoan, Swami Ayer were 6 representatives of I. I. L. Captain Mohan Singh, Captain Agnam, Lieutenant Colonel Gil were 3 from the I. N. A.

Mar. 10, 1941. They started from Singapore and called at Saigon. From Saigon, they took two aeroplanes. The passengers of the first were Colonel Iwakuro, Lieutenant-Colonel Huziwarra, Captain Mohan Singh, Lieutenant-Colonel Gil, Ragavan, Guho, Menon. They flew on March 11. The passengers of the second were Pritam Singh, Swami, Ayer, Captain Agnam, translator Ohtaguro. The second plane started two days later.

Huziwarra and Iwakuro had to discuss for two days with G. H. Q. staff on the plan of work on Indian territory as G. H. Q. was too militaristic. The two officers defended their plan for India for the sake of Indians and corrected the G. H. Q's plan considerably. The plan produced was entirely the plan for Indian Independence.

March 20, 1941—A big organisation was opened in the Restaurant Seiyokén, Ueno Park to encourage Rash Behari Bose and his friends. The organisers of the party were a group of 369 Japanese in the centre of which were Toyama, Kanno, Tanabe, Tukuda, Miduno, Miyakawa, Ohkawa and Kuzuh.

After 27 years in exile Rash Behari Bose was beloved of all. All Japanese were enthusiastic friends

of Mr. Rash Behari Bose and twenty two representatives of Indian people in Japan were invited. Number of Japanese participants was more than 800.

But the 2nd aeroplane carrying Pritam Singh and his friends had not arrived. In the evening of March 19, the plane crashed on account of storm. They were found on the April 1, 1941.

Toyama, Hirota, ex-Prime Minister, General Hayasi organised a national funeral ceremony for the victims of Indian war of Independence on April 5, in Tokyo. Tojo, Ando, Gaya, Ino, all Ministers attended as well as 1500 friends.

March 28–30, 1941. The First official meeting of 18 representatives of all Indians outside India was held in Hotel Sanuo, Tokyo. This meeting was held in secret. No Japanese could attend except Huziwarra and Iwakuro in the morning introductory session of the first day as observers.

Bose was elected president of the meeting. Many hot discussions continued for days and nights.

In the end, all representatives agreed to recognize the I. I. L. as the organisation for Indian Independence of all Indians outside India and Rash Behari Bose the leader. It was decided that the constitution and plan of action of the I. I. L. will be discussed in Bangkok next May. There were serious difficulties and even antagonism between Bose's group in Tokyo on the one hand and I. I. L. and I. N. A. on the other hand.



Sri Rash Behari Bose, his son Masahide and daughter Tetuko.



But in the end, all agreed to stand up united for the Independence of Mother India.

Rash Behari Bose goes to Bangkok.

Bose was invited on the evening by his father-in-law to a small farewell party held in Soma's home where his son Masahide and daughter Tetuko had been brought up. Masahide was a fresh graduate of Waseda University. This party, it was realised might become the last for Bose. But Bose was very much pleased. He was going on to realize his dream of Independence of Indian people.

"If you have some words to leave....." asked mother-in-law Kokkoh.

"Mother, "I have devoted all my life to the cause of the Independence of the Indian people. My resolution is determined. No use to mind me. Masahide and Tetuko have been brought up by father and mother. I have no anxiety at all about..... Only Tetukos' marriage..... I do not wish her a life materially happy. I wish a spiritual happy life for her. Masahide is a man. He can manage his life alone....." replied Bose.

After a while, he stood up and said :

"No use coming to see me off. Masahide and Tetuko you too, stay home, good bye !"

Masahide alone escaped from home and saw his father off in Tokyo Station.

Subhash Chandra Bose's Message.

April, 29—Bose and Sahai accompanied by some friends reached Bangkok.

May 15, 1941—The historic conference was opened at 9 A. M., more than 200 Indians participating. Ambassadors of Japan, Germany, Italy and many high officials of Thai attended as guests.

The song of Indian Independence was sung, most sincere prayers for all victims of the war for Independence were offered.

Message of the Premier of Thai was read by Vice-Minister of the Foreign office. After speech of Mr. Das, the Chairman of Indians in Thai, Mr. Rash Behari Bose appeared on the platform. His strong voice was full of sincerity—

"War against British Imperialism has been carried on since 1939 by the Indian People. In 1939 as soon as in the Europe War II was begun, British Government tried again to cheat us to get our collaboration. But all our Indian leaders have refused the British cheating proposals and have decided not to succumb to this pressure. We have to express our deep gratitude to Gandhiji who has prevented India from being driven to War.

"Next, the Oriental War was opened. When Japan declared War against Anglo-Saxon peoples, was there a single person among true patriotic Indians who did not jump with joy on hearing the news?"

"We have no time to discuss. Brothers, let us march hand in hand. Let us harvest Gandhiji's desperate fighting since extending over more than 20 years!"

"We had enough of long speeches during more

than last five decades. We really cannot afford to waste our time on meaningless talks and arguments.

"I make an earnest appeal to you all friends, to see that when you conclude your session, you have a most practical and workable plan of action for India's freedom, so that we can start our work right after the Conference and march ahead."

Rash Behari cried out—"You all decide,—but for Heaven's sake, let us have a positive, concrete and actually useful plan."

Sahai, the representative of all Indians in Japan; Ragavan, the representative of Malay; Mohan Singh I. N. A.; and Gil, spoke strongly. Messages from ambassadors of several countries and Japanese head staff were read out. The message of Shedai, the Secretary general of the Friends of India, Rome followed.

In the end, came the message of Subhash Chandra Bose—

"I am so much pleased to hear that our eminent Indian revolutionary Mr. Rash Behari Bose and his friends are going to have the first general meeting, so I send my message to express congratulations of myself and European branch of I. I. L."

"According to my last few months experience abroad, Japan, Germany and Italy are our friend-countries. But we must establish Independence of India by our own hand. We who are standing in the front line of the Independence of India have to fight with arms hand in hand in the last ditch. In this

supreme moment there will be no one who can fight against us.

"I believe, India will recuperate her freedom in and by this War. Indian freedom means driving away of Anglo-American Imperialism from India. This is also the aim of the Japanese Army.

"I pray for the success of the general meeting and I believe that it is the way to victory".

May 15, 1941.—The first general meeting of Indian Independence League was held in the Royal Theatre of Bangkok. The gathering consisted of some 150 representatives of 2 million Indians outside India. All faces were shining with joy after long years of distress.

The first opening Session of the general meeting was held in the morning. In the afternoon, the resolution of the meeting of Dec. 26, 1940, in Tokyo was adopted—

"The only way to save India from war is to declare perfect Independence and to cut off relations with the British Empire."

"Resolved that the Council of Action shall make all efforts to create an atmosphere in India, which would lead to a revolution in the Indian Army there and among the Indian people, and that before taking military action, the Council of Action shall assure itself that such an atmosphere exists in India."

1. That Unity ; Faith, and Sacrifice be the motto of the Indian Independence movement
2. That India be considered one and indivisible.

3. That all activities of this movement be on a national basis and not on sectional, communal or religious basis
4. That the framing of the future constitution be done only by the representation of the people of India.

"(a) Resolved that all officers and men of the proposed Indian National Army shall be members of the Indian Independence League and shall owe allegiance to the League.

"(b) Resolved that the Indian National Army shall be under the direct control of the Council of Action, and that the said Army shall be organised and commanded by the General Officer Commanding, Indian National Army, in accordance with the directions of the Council of Action."

The central committee was composed by 47 representatives, a Sub-Committee of 15. They carried their discussions in secret for 9 days, from 15 Dec. to 23 Dec. More than ten closed sessions were held on the concrete and practical problems of the Independence of India. No wonder hot discussions continued from early morning till very late in the night.

On the 8th day of the General meeting was opened at 9-30 in the morning in the Oriental Hotel. The election of members of the Executive Committee of the Indian Independence movement was finished. Unanimously Rash Behari Bose, Mohan Singh Gilaujee, Ragavan, Menon were elected and Bose was appointed the Chairman.

The ninth day of meeting was held at the Royal Silvarcora Theatre. The national hymn was sung by all attending. The minutes and resolutions were reported.

Rash Behari Bose stood at the table and was saluted with cheers. He said :-

"Our Independence movement is not only emancipating Indian peoples from the iron setters of the British but also crushing the fangs of the Anglo Saxon peoples that have exploited since hundreds of years to many people of the world for their own sake.

"To realise this our committee tackled with all problems concerned and adopted more than 30 resolutions. We have now our means to implement them. To put them on paper is not enough. We want no speaking but practice ! Under present circumstances, we are in front of the best opportunity to realise what we have been thinking of. We have no need to have any words that perplex us. Our motto is Unity' Confidence and Sacrifice. With these three words, we 350 millions of brothers will stand together."

"Bande Mataram" moved the whole building.

This general meeting focussed the object of the I. I. L. The council of representatives was composed of 40 representatives in all of the Indians in all Eastern Countries and 40 representatives of I. N. A. The Headquarters of the I. I. L. were established in Bangkok. The G. H. Q. of I. N. A. in Singapore,

Here are a few lines about the revolutionaries—

A. M. Sahai, (Bihar) was chased by the British

Government. He fled from India to go to the U. S. A. On the way he called at Kobe and settled there and continued his own Independence of India movement.

A. M Nair, (Moroa), 26 years old. After graduating from Kyoto University, he went to the capital of Manchokū, and made himself leader of the Independence movement there.

Ragavan, (Madras) 43 years. Graduate of Madras University. Since 15 years, he had been residing in Penang as lawyer, fighting against British people for the sake of Indian farmers. He was an important theoretical leader.

Swami, Professor of Bangkok University. He was a theoretical leader.

Pritam Singh, leader of Indian Independence movement in Bangkok.

Das—assistant to Sahai in Kobe, since two years he was in Bangkok assisting Swami in the struggle of 30,000 Indian people in Thai against British pressure. He was a very important leader.

Silappan, (Travancore)—Reporter of "Bangkok Chronicle" for 11 years. He was in Bangkok via Singapore and Malay.

Osman, business man in exile in Shanghai.

Ratia, (Bombay)—aged 64 Editor of a paper in Rangoon. Had been a revolutionary since 20 years and had been twice in jail.

Kahn, (Punjab)—36 years of age. More than

10 years he had been in Hongkong. He was the leader of 9,000 Indians there.

Mohan Singh (Punjab)—Disciple of Baba Kharak Singh. He was waiting a chance in the British Army, became the first supreme commandant of I. N. A.

Huque, (Delhi), graduate of Aligar Mohammedan University and representative of 1200 Indians in East Indonesia.

Zain, (Punjab)—aged 33, graduate of Kalsa Litzar University, was since 1935, editor and publisher of an Indian Magazine in Manila.

Riot, conflicts everywhere.

The Japanese army attacked Rangoon and occupied Lashio, Rangoon, Mandalay in two months.

British pressure on Indian people became more and more brutal and cruel. Gandhiji strongly appealed to people in Bombay.

Aug. 8, 1942.—Gandhiji declared "Quit India" movement; soon Gaudhiji, Nehru, Azad, Patel, and many others were put in jail.

In Bangkok, Rangoon—indeed everywhere, Indian meetings were held and they applauded their brothers' action in India.

Disturbances in Bombay, Calcutta, Madras..... followed one by one.

Gandhiji began his fast unto death.

In Indian National Army, a big disorder began. Captain Mohan Singh and Lieutenant-Colonel Gil were its leaders. They were not satisfied with the

G. H. Q. of Tokyo, because all resolutions of the Bangkok meeting had not been implemented. I. I. L. too were not satisfied. They were revolting.

Bose was anxious about the situation. He could not agree with Mohan Singh. After many hesitations, Bose made up his mind that a new order should be established in I. N. A. and I. I. L.

Rash Behari Bose assumed all powers.

To avoid further Complications and hindrance to the advancement of the movement Rash Behari Bose assumed all powers of the Council of Action in his own hands and issued momentous declaration runs as follows :-

“To The Indian Brothers of East Asia

My colleagues of the Council of Action have resigned. The Constitution to that extent has broken down and on behalf of the Indians in East Asia, I as President, have decided to carry on, pending the election of other members which can be done according to our Constitution, only by the members of the Committee of Representatives from the various territories of East Asia. In exercising all the powers and duties of the Council of Action, which, consequent on the resignation of my colleagues, have vested in me, I believe, I am interpreting the Constitution of our Movement in the most politically sound way and thus respecting the mandate of the Indians in East Asia, given to me at the Conference held at Bangkok, in June this year. I have from 9th December onward taken control of the movement; and I once again

pledge to serve the cause of Indian Independence without fear and without favour, loyally and conscientiously and to the utmost of my ability. I shall endeavour my very best to interpret the conscience of our people, and give effect to their wishes and dictates. I shall not, as far as humanly possible, allow anything, however powerful it may be, to come between us and our objective, namely the absolute Independence of India, free from any foreign control, domination, interference, or even influence of any nature. In taking over control I know, and fully believe, that what I have done—to save the Movement for Indian Independence from collapse—will meet with the approval of my countrymen wherever they may be.

"As with many of my countrymen the cause of Indian Independence has always been nearest to my heart. For that I laboured—courted death; courted exile. For full decades, I had been striving my utmost to pave the way for the liberation of our Motherland. It was not only liberation from the British yoke that I wanted, but liberation from any yoke whatsoever. There was a time, when the people of Nippon, among whom I lived, viewed the question of Indian Independence with indifference. But I strove on, and today I believe that we have succeeded in securing their sympathy and support—an international asset of no mean importance for any nation to have at the present juncture and for the future. We have secured the sympathy of other nations as well,

It would have broken my heart, if at this moment, I had let this movement die, because some of my colleagues took it into their heads, that unless on every point they had their way, they could not go on. On the other hand, I believe that if there are difficulties in the movement, they can and shall be rectified. If there are doubts and fears, they can and will be cleared. If there be even actual obstruction in our path, it is my firm conviction that it should be removed and the way made clear for achieving our object, the much longed-for and long-awaited Independence of Hindusthan. The co-operation or otherwise of any nation, however valuable it may be, is not a rock on which the ship of Indian Independence should founder. We shall fight our battles with such help, if possible but without it if necessary.

"The Indian Independence movement was, as is well known; being carried on, even prior to the war. But the declaration of war and the Japanese attitude towards Indian Independence outlined in the statement of his Excellency Premier General Tojo, made it possible to work this movement in various countries in East Asia, openly and without hindrance. The movement was started even prior to the Bangkok Conference. We have been carrying it on now for nearly a year. At Bangkok we were given by the delegates assembled there, a definite mandate to carry it on, and as a result of that mandate more organisations, both civil and military, were established. We were making progress. Very recently my

colleagues felt that some further clarification of our position was necessary for us to work the movement. With that view, I was in complete accord.

"Where some of us differed was in the contention that without such clarification—and that forthwith—the movement could not and ought not to proceed. Thus arose a deadlock.

"In my negotiation for clarification which started immediately on our deciding in the third week of last month, to secure such clarification, I found that some time was necessary to obtain results. I, therefore, advised the Council that we should give a little time,—that having carried on the movement all these months, it would not cause much harm, danger, or hardship by carrying it on for a few weeks more in the same manner as we had been doing; and that if at the end of our negotiations, we could not get satisfactory arrangements made, we were entitled to consider and change our policy, if necessary. It required a little patience and a good deal of perseverance.

"I felt happy, when after discussions amongst ourselves, on the 4th December, it was agreed that matters should be left for further negotiations and for report by the end of next month. On the 5th of December, however for no apparent reason, I was informed that some of my colleagues again changed their minds and decision arrived at on the previous day was not to be acted upon. It was then that I realised, there was more in the move than what

appeared on the surface. Immediately on such realisation, I began my fight against the move, against the creation of a deadlock, against the break-up of our movement and disruption of our work. I pleaded with my colleagues not to resign and precipitate a crisis and a deadlock which would result in hardship, misunderstanding and unhappiness and may ultimately damage our cause. I assured them that I was as jealous of our rights as they were. My stay in a foreign country has not made me any the less a patriot than other sons of India, but has only intensified my attachment and affection to my Motherland.

"My colleagues resigned on the 8th of December. I have given deep consideration to their letters of resignation. I am of the view that they should not have resigned without consulting the representatives from the various countries in East Asia. I am of opinion also that it was not necessary for them to have resigned at all, as some of them appeared to have done, for the solution of the matters raised by them. But they are their own best judges and so I have accepted their resignation with regret. Since I am confident that the movement can only be carried on for India's and India's benefit only and all outstanding question solved to our satisfaction I have taken upon myself to continue the movement with the support and co-operation of the Indians in East Asia. While on the one hand I shall be carrying on with my work, I shall, on the other hand, also spare no pains to negotiate and secure for the movement every

facility and support for which my colleagues and I have all the while been asking. At the earliest opportunity I shall be reporting to my countrymen the progress that I shall be making.

"In the meantime, the work will go on, and none on the civil side need entertain the slightest fear. There shall be as little upsets as possible. The movement shall be carried on as heretofore. I shall endeavour to put into it, as we go along, even deeper enthusiasm and more vigorous activity. I must assure every branch of the League and also the Indian National Army that, my taking over on myself, the rights, duties and responsibilities of the Council of Action, need not in any manner, mean changes in the constitution, organisation or development of the civil and military institutions that we have endeavoured to create, nurse and nurture during the last few months. I guarantee to them that I shall not be a party to any act that will jeopardise their interests or the interests of our Motherland. Their interests have always formed my sole objective in the work that I have undertaken on myself.

"I know I have the trust and confidence of my brothers and sisters in the arduous work ahead. If my opponents call me a puppet, let them do so. But let me assure them that they are stirring against a man whose only end and aim in life is to see his country free, absolutely free, and independent who is as proud of his birthright as any Indian alive, and who has staked his all and who will stake the last

drop of his blood in upholding the honour and integrity of Hindustan. I seek nothing from life except the success of our mission. If once it is accomplished I shall retire into seclusion in some nook or corner of our beautiful Homeland. The full and complete Independence of Hindustan is our objective, and let no differences, personal or otherwise, colour or creed, obstruct the issue.

I appeal to my countrymen to continue to render to me and to this Movement their generous support and co-operation in abundant measure without which nothing can be accomplished but with which, I have complete confidence, we shall carry on our fight to its successful termination—the attainment of India's Independence.

*Long live Hindustan !
BANDE MATARAM."*

Bose discharged Mohan Singh and Gil. The former was placed under surveillance, the latter put in jail. Lieutenant-colonel Bhonsley was promoted to a Major-General and the Supreme Commandant. Menon and Guho were discharged. It was, in 1941. Bose's son Masahide, was recruited in the Japanese army. He entered the 9th Tank Division, Narasino. He did not know how his father was being troubled in Singapore. But his only hope was to go to the south to meet his father or rather to cross the Indian frontier at the head of his Tank Division with I. N. A. for the Independence of his Fatherland.

He was the follower of his father at the age of 24. He was a very kind-hearted boy. He was killed in desperate fighting at Okinawa as a Commander of a section. Sub-Lieutenant Bose was loved by all soldiers. Many episodes that no one can read without tears were narrated by his faithful orderly in the book written by his grand-mother Mrs. Kokkoh named "Stone of Mabuni". I will tell you a few of them later.

Rash Behari Bose's Momentous Directives

The headquarter of the I. I. L. was transferred from Bangkok to Singapore. Rash Behari Bose had to work hard to put everything in order and it was by the March, 1943 complete thoroughness prevailed everywhere in the I. I. L. and I. N. A. towards progress and advancement of the movement. Thus having put everything in an encouraging position, of course at the cost of his precious health due to heavy if not the heaviest physical and mental strain during these months, Rash Behari Bose announced in the first week of April, 1943. His most important directives, some of which are quoted below :-

"Owing to a series of "crises" and resignations, the general public had begun to entertain doubts regarding the progress of the Indian Independence Movement.

"Freedom cannot be won only by having a longing for it. The success of each branch of the Indian Independence League will be judged from the number of youngmen it can educate and train as potential fighting men for the Independence of India.

"It is with mingled feelings of joy and regret that we are meeting today to discuss ways and means for the liberation of our Motherland. This is the third time within a short period of one year that we are meeting for one and the same purpose.

"I do not wish to take up much of "your time by reading out to you the History of the Indian Independence Movement, but I would like to mention a few facts which should always be remembered by every Indian. The foundation of Indian Independence was laid in 1857 when the most ruthless policies of the British resulted in a catastrophic break-down in the social and economic life of the Indians, and the dissatisfaction of the people against British domination finally reached the bursting point when almost the whole country revolted to oust the British from India. This battle for the Indian Independence was described by the British as the Indian Mutiny. But was that a mutiny ? I say, No.—it was a Holy War against the inhuman treatment of Indians by the British.

"It failed because there was no capable leader to lead the movement to a success. Six thousands of our compatriots were hanged just because they were asking for their birthright. *But since that day the seeds of Swaraj have been nourished by the blood of thousands of our beloved and respected leaders.* Just a few days ago mass meetings were held in all the territories in East Asia in memory of

Jalianwallah Bagh. Let us pay respect to the memory of all those numberless known and unknown to their Motherland. The time is fast approaching when in every city and town in India, we shall find a worthy monument erected in their memory, so that posterity will pay homage to them and look upon them with pride.

"You all know that great changes have taken place both in and outside India, since the Bangkok Conference last year and so it is essential that we should also speed up our activities to keep pace with the progress of world events. You all know that the "Quit India" resolution was passed by the Congress Committee in the presence of Mahatma Gandhi on 8th August last year, and immediately after the meeting of the Congress Committee, Mahatma Gandhi and the President of the Congress, Maulana Abul Kalam Azad, and all other leaders were imprisoned.

"Our people are suffering under the tyrannical rule of the British in India and it is the duty of every Indian in the East to be ready to sacrifice his all when the call of his country comes.

"The war of the Greater East Asia is a gift from God for us Indians and every day which follows looks brighter for Indians. Practically, all the Far East has been cleared of the Anglo-Saxon races and their allies and it will not be long before India will also rank among the free nations of the world. I have been working in Japan for decades and I know that

Japan is in a position to stand by the oppressed Asians and liberate Asia.

"I was anxiously awaiting the day when Japan would fully realise the great significance of creating a free and united Asia, and would feel convinced that it was in the interests of Japan itself, as also for the rest of Asia, if not for the world as a whole, that the octopus grip of the Anglo-Saxon Imperialism in the East must be destroyed root and branch. I was fully convinced that Japan alone was in a position to take that honour. I knew well that she was not in the habit of taking any serious steps unless She had fully weighed her strength and was convinced of her success.

"One important happening since the Bangkok Conference is the declaration made by His Excellency General Hideki Tojo, The Premier of Japan, promising Burmese people their independence within this year. One cannot over-emphasise the good intention of Japan towards all Asiatic people and the case of Burma is an outstanding example of such intention. I take the liberty of congratulating my brethren in Burma on this very auspicious occasion.

"I bow my head to the bravery of our soldiers and we should have no doubt that with their whole-hearted support we are going to win our final fight. Let us stand shoulder to shoulder and march hand in hand to success. Another important activity of the League was the creation of the Bharat Youth

Training Centre at Kuala Lumpur where almost a thousand civilians are being given advanced training in the military art by the members of the Indian National Army.

"It is the self-sacrificing courage of India's young freedom fighters that has reduced the British power in India to sheer impotence. And it is the united effort of the youth of India that will bring victory and glory to our Motherland. It was thus imperative to create a Youth Section of the Indian Independence League all over East Asia. This important section is the nucleus of the Indian Independence Movement and is the main reservoir for supply of manpower for India's National Army. They will be the warriors of Indian freedom, and in this great battle before us there is no distinction between civil and military. We are all Indians, we are all freedom fighters and together we shall march to liberate our sacred Motherland.

"Finally, I thank the Japanese Government on behalf of the Indians in East Asia for extending every facility and co-operation in every part of the occupied territories to my countrymen. But for Japan's whole-hearted support in the cause of Indian Freedom, it would not have been possible to achieve what has so far been achieved."

He again reiterated the outlines of the text of the resolutions adopted in Tokyo and Bangkok conferences that the fundamental principles of the movement would be on national and not on any

communal or religious basis ; Unity, Faith and Sacrifice as the motto. Future constitution of India to be drawn by Indians, only in India and India to be regarded as one and indivisible.

Netaji arrives.

Netaji started from Kiel by a submarine towards Greenland, and then turned towards the southern extremity of Africa. After 3 days' groping the German and Japanese submarines could find out each other. Then he was transferred to the Japanese vessel in a stormy sea and arrived in Sumatra whence he flew to Tokyo.

The G. H. Q. of Tokyo wished to have him in Supreme Command in place to Rash Behari Bose who was no longer well-known to Indians on account of his 30 years in exile. On the contrary Subhas Chandra was popular in India.

Colonel Iwakuro in Singapore was very anxious to inform this proposed substitution to Rash Behari Bose. He could not request Mr. Rash Behari Bose who had been doing his utmost for the development of I. I. L. and I. N. A. to hand over charge to Subhas Chandra, lest it would hurt Rash Behari Bose.

One day Iwakuro talked to him of this opinion of the G. H. Q. of Tokyo after much hesitations.

"Oh, that is very good if Mr. Subhas Chandra Bose comes. We can hope nothing more. I will cede my chair to him with the greatest pleasure. Our last aim is the Independence of India. My task is

now finished, I shall retire and Mr. Subhas Chandra Bose, a young bold man will take the baton." was Rash Behari Bose's remarks.

June 1941—Mr. Rash Behari Bose came back to Tokyo, he was weighing more than 183 lbs before departure now he was only 100 or a little more.

Subhas Chandra Bose arrived from Sumatra and two great Bengalees met for the first time in their life. Subhas Chandra Bose had a plan to organise the provisional Government of Free India.

But Rash Behari Bose's opinion was that they should not form a Government outside India. He agreed on the condition that the provisional government should be dissolved when the Independence of India was established and the baton will be handed over the new government constituted by the Indian people's will in India.

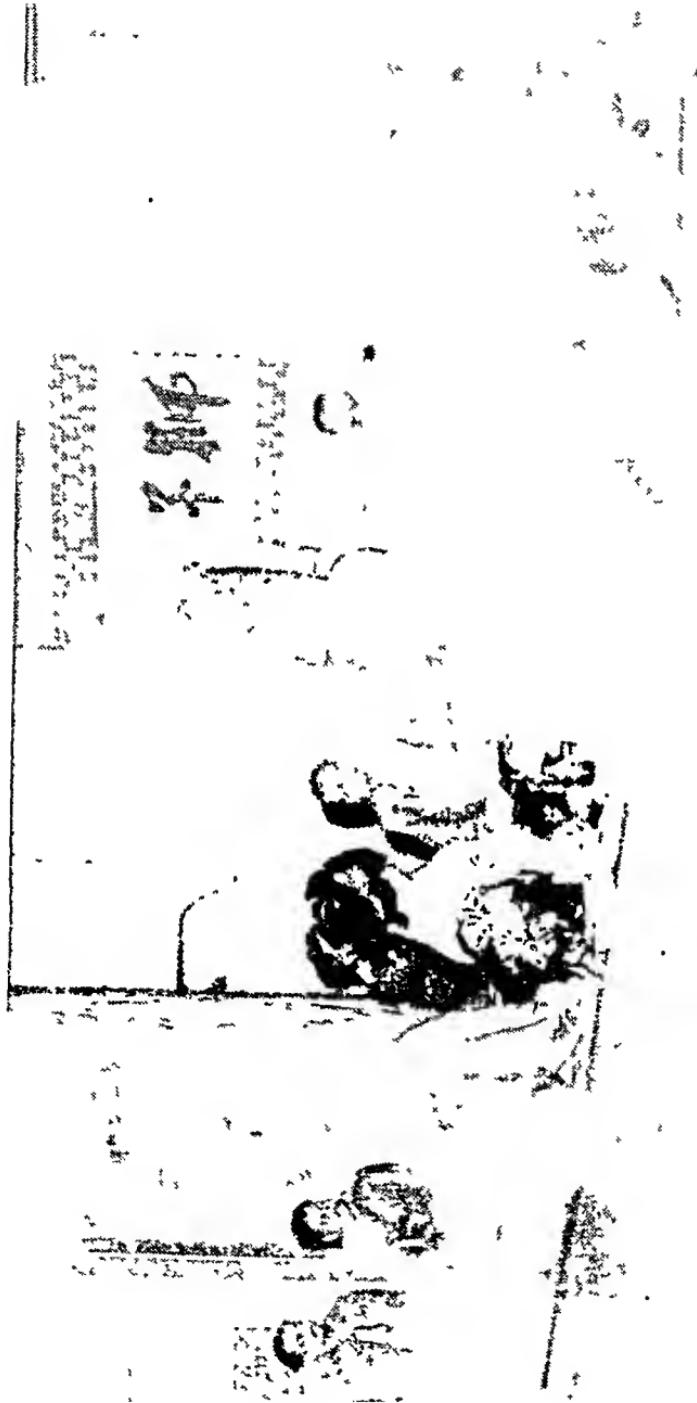
, "We stood arms in hand."

July 2, 1943—In the morning Subhas Chandra Bose arrived at Singapore. The two Booses appeared in the Theatre and were received with thundering cheers. Seven Pretty Indian girls presented flowers to the Two Great Booses.

The National Anthem of India was sung. Singer Miss Saraswati sang a new song—"Praise to Subhas Chandra Bose."

Rash Behari Bose thundered :—

"Brothers, the I. I. L. is now arrived at an epoch making day". He declared his resignation and intro-



Two Big Soldiers of the I. N. A. in a party :
Netaji standing, Mr. Toyama, Rash Behari Bose, sitting on his left and right respectively.
Prof. Kimura in front sitting, Bhonsley and other friends on the left (1943).

duced Mr. Subhas Chandra Bose, all attending cheered Subhas Chandra Bose, who spoke as follows :—

"Mr. Rash Behari Bose, the representative of all Indian Independence Movements in the East, I am deeply grateful that you have appointed me as the leader of the Independence Movement.

"I accept this responsibility. The time has come when all Indians who loved freedom have to stand up. I appeal to all my brothers in the Far East, to unite leadership and challenge all difficulties that lie before us.

"It is very clear that the British Government will continue their exploitation during the war time as well as after it.

..... Since the first shot in the war of Independence was fired, 85 years have passed and the great saint Gandhiji has been arrested and put in jail by the British Government.

"It was in August, 1942. This is the year we cannot forget.

"But now the time has come. Our struggle for Independence by non-violence and civil disobedience is now changing its means.

"We stood arms in hand against British Imperialism. This is our new organisation's aim. To make all our total power effective, I am going to establish the Provisional Government of Free India. When our revolution succeeded, and the Imperialism of British and American powers are driven away the mission of our Provisional Government will be over.

It will hand over all its power to the permanent Government established in accordance with the people's will.

"The enemy is strong and cruel and had no scruples about the means they adopt. We, therefore, have to be determined to face all difficulties. In the last march for freedom, you may suffer from shortage of food and comfort. But I do not doubt that you can endure all difficulties to bring back freedom and happiness to our fatherland fallen in poverty and slavery.

"Chalo Delhi ! Chalo Delhi!"

By the occasion of substitution of Rash Behari Bose by Subhas Chandra Bose the I. N. A. stepped into fighting by force.

On July 4, Subhas Chandra Bose the Supreme Commandant of I. N. A. accompanied by Rash Behari Bose, the Supreme Adviser reviewed the I. N. A. on the ground in front of Singapore City Hall. His speech was as follows :—

"When the Japanese Army began the march in December 1941, all officers and soldiers cried 'To Singapore ! To Singapore ! My friends of war, let us cry in our march—'Chalo Delhi, Chalo Delhi !'

"Throughout all my life of fighting against the British Government the most I regretted was lack of an Indian Army for the Independence of India.

"Washington could fight and establish free land, because he had his own army. Garibaldi could emancipate Italy, because he had armed volunteers. It is



The Two Great Indians

(at Singapore)



APPENDIX I

Rash Behari Bose & Mrs. Kokkoh.

(1) How Bose slipped detectives while they were watching.

FROM "CHANGING WORLD"

by Mrs. Kokkoh Soma

It was November 28, 1915. I have learned that a poor young Indian revolutionary was being deported by the Police. He had been ordered to quit Japan within 5 days. A young revolutionary in exile deported and to be placed in the hands of the British Government. That meant death.

In these days, I was always in our shop with my husband wrapping bread or receiving money or entertaining our customers. My husband was very much depressed by this news about the Indian and became very anxious about the fate of the poor deportee. In the morning he caught hold of Mr Nakamura, one of our old customers, the then Editor of *Niroku* newspaper and was asking him about the fate of the deportee :

"It is very regrettable that the Indian boy is obliged to go.....Isn't it?"

"Yes, indeed, it is very regrettable.....The foreign Affairs Minister's slave mentality towards the British Embassy is a disgrace.....But there is nothing to be done in spite of Mr. Toyaina's sincere intention to save him....."

My husband was talking very eagerly with Mr. Nakamura. But as I was occupied with many customers, I did not know what my husband proposed. My husband went out for some business.

But a few hours later, Mr. Nakamura came in hot haste to see my husband again, and I learned for the first time what my husband had proposed to Mr. Nakamura. But no one knew where he was. We rang up every number that we knew of.

Suddenly the bell rang. My husband was on phone. "It's you ? Ah, we have been making search for you for hours and hours.....Where are you ? You must come back at once. You had made a very serious proposition to Mr. Nakamura this morning. He wants to see you at once".

"I am coming"—His reply was cut off before he finished his last words.

He was then in a restaurant taking his late tiffin after having finished his routine business. But in the course of his tiffin he had suddenly recollected the conversation that he had in the morning with Mr. Nakamura. So he stopped finishing his midday tiffin and rung me up next day, the press of Tokyo announced the disappearance of Bose and his friend. We were no more simply readers of newspaper, we

were involved in the big international affair. We have received Mr. Bose and his friend secretly in the night.

I could not understand why and how the proposition of my husband, a simple baker, was accepted by a great man like Mr Toyama.

At that time, Mr. Toyama's house with its spacious garden was in the centre of Tokyo, by the side of that of Prof. Terao. Bose and his friend came to Mr. Toyama's and after a while they were invited to Prof. Terao's through the garden. There they were in disguise: Bose put on Mr. Toyama's hat and Kimono (Japanese toga), and Gupta clad in the big overcoat of Mr. Tukuda, you know, the big strong militant leader of all national movement, and accompanied by Mr. Miyagawa crossed the back garden of Mr. Terao's house and went out by the back entrance seldom used and got in the car waiting for there. My husband went out by the porch and front gate of Mr. Toyama's house and made a detour towards the back entrance and joined them, and came back home.

In front of Mr. Toyama's house, there were the car of the Prefecture of Police, and the car that had brought Mr. Bose and his friend and several police in uniform and detectives in plain clothes waiting for the two deportees all the afternoon and till the evening. But neither Bose nor his friend came out.

Late in the evening, all the windows in Mr. Toyama's house were closed and the police did not

wait more. They came into the porch and asked for the two deportees. A servant replied that they had gone away a few hours before. The police were in a panic. They mobilized their forces and surrounded Mr. Toyama's big home and garden ; but they were afraid to intrude into the house of the man everyone respected. They could not insist upon more. Though two pairs of shoes of the two deportees were still in the porch.

Mr. Toyama in his reading room hearing of the hustle and noises outside said : "This is very bad. If they were dismissed on this account, I must do something for them....."

He paid the car waiting for Bose.

The car carrying Bose and his friends was one among the powerful cars in Tokyo at that time, belonging to Dr. Sugiyama. At that time there was no car that could overtake it.

It was nine in the evening. My shop was closing its doors but there were, as usual, still many customers to attend to. The four including Mr. Bose and his friend—both disguised and two Japanese arrived and came inside. But after a few minutes, the four went out and drove away again in the darkness of night. But this time three of the four were my clerks and the other was Mr. Tukuda.

Dr. Sugiyama, the owner of the car, being anxious about Mr. Bose and his friend asked his driver about them after coming home. He replied, "I carried Mr. Tukuda and his three friends to

Mr. Bose felt surprised in my house and family. Our house was behind the stores. Ours was a big family,—big, as we counted all my clerks and servants as members of our family. Bose must have been very uneasy feeling lonely and quite a stranger among the Japanese whose language he could not understand.

I was very happy to say that all my family-members collaborated with us in saving Bose. I could speak English a little. But I could not see Bose often and for a long time at one stretch as I had to attend to my stores all day long. I disappeared from time to time, our clients used to ask, "Where is madame Kokkoh? Now a days we do not see her? or "Why madame Kokkoh disappears from time to time?" etc.

So I had to keep my usual position in the stores and to write slips in English to Mr. Bose, my advice concerning changing weather or climate, or asking what he wanted to take in the evening and the next morning. But writing in English was unusual. I could not give such a memo slip to my boys or servant in the presence of so many clients during day time. It was extremely difficult to keep Mr. Bose in close contact. I used to send such memo always in secret with caution. I made my servant cook their meal in the atelier.

According to newspapers, the investigation about the disappearance of the Indians was carried on by the police more and more strictly. Many big

and could go out from the house one fine morning in April, 1916. I was then sick in bed. I had fallen a victim of the anxiety and the fatigue the great sorrow at having lost my baby.

I lost the baby two weeks after the arrival of Mr. Bose. Under severe nervous strain my milk could not feed my baby enough and sufficiently. Since then my anxiety of being under the suspicion of the police detectives, day in and day out and the grief of the mother at the death of my baby bore me down; and obliged me to keep in bed. But yet I had to get up and stand in the stores to protect our important guests from India.

In the morning of Mr. Bose's departure, he came to my bedroom to say goodbye, as I could not go downstairs.

But how noble, and beautiful he was in a Japanese Kimono, the Samurai use for ceremonies that we had ordered specially for his honourable day. He was splendid.

"Dear Mother, I do not know how to thank you, you have lost your beloved baby to save me. Mother, I do not have words to express my deepest gratitude."

He called me "mother", I could not speak. We wept hand in hand. I could not go down to see him off. But I followed with my eyes his car going away from my window, with tears in my eyes.

I have lost my baby but I got close contact with the spirit of great Mother India.

too great a speculation for a young girl still attending school.

But we realised that there was no other way to take. The pursuit of detectives paid by the British Embassy was becoming more and more severe, Mr. Bose was in danger.

We prayed, Tosiko could accept this risky—may be dangerous mission for the sake of four hundred millions of people of India...

At last, I talked to Tosiko about Mr Toyama's suggestion.

"Tosiko, couldn't you save Mr Bose?...It is too big a mission for you...But there is no one else who can do it."

She replied "Let me think it over, please mother for a time."

Since that day, she became taciturn. She was thinking very seriously day in and day out...

After one month, the day came when I had to give a reply to Mr. Toyama. I called Tosiko to my room and asked her about her decision. Worrying very deeply and soliciting that she could speak without ignoring her free will, controlling myself quietly I awaited her reply.

She replied steadily: "Mother, please let me go to Mr. Bose, and allow me to be his flesh—shield. I am determined."

I was struck by her noble resolve. She was my daughter. I could not decide if I was happy or unhappy. I asked in tears "You say, please let me

I could not go with her. I saw her off from bedroom upstairs through the window as I had seen off Mr. Rose a few months ago.

When Mr. Rose was naturalised after those long eight years of solitary life in concealment changing home more than seventeen times to escape the hands of assassins or kidnappers, he and Tosiko could have a small home for the first time.

But then, Tosiko collapsed, because of her nervous strain. She was gone at the age of 28, without enjoying a happy married life and leaving only a son and a daughter.

Poor and short was her life.

We took charge of Mr. Rose's children so that he could devote all his activities for the independence of his native country.

Ten years later, I spoke to Mr. Rose, "You should now enter into a new life. We can take charge of Masahide and Tetuko without any difficulties. They are all grown up."

Indeed there had been more than one Japanese girl who struck by Mr. Rose's noble spirit were willing to marry him and help him in his great mission.

But he laughed at the idea of another marriage.

"Mother, it is impossible to find Tosiko's love again...it is painful for me even to think of such a thing. I have my dear mother, and father. That is more than enough. I am happy. Tosiko is always with me as was during my lovely eight years in

APPENDIX IV

Facsimile of Sri Rash Behari Bose's Letter to Sri Motilal Roy

On

"1874

Dearest Mali,

I send you herewith a photo & name card of Mr. Espinoza. His native place is Cowland formerly belonging to Russia & now nominally independent. During his stay in the U.S. he has come into close contact with many Indians - from the rankest revolutionist to the extreme moderate not excluding the people of the Vedanta Ashrama (Rama-Krishna of hallowed memory). He is, as far as I could gather by talking with him for a couple of hours twice, a very simple man. He brought to me an introductory letter of a certain Indian revolutionist from America, of course I have never seen this gentleman. He too only knows me by name!

When his Espinoza saw me with the letter, I plainly told him that I was no more a political revolutionist but a spiritual revolutionist. He seemed to understand me, however, & talked with me about Spiritualism. It appeared from his talk that he was not altogether ignorant of our Sasthas or the less prevailing customs & manners. He is going to Dr. Hinduji, whose address is noted on his name card enclosed herewith, as soon as possible. At the same time he will represent some American firms. Hereupon he landed here, he was permitted \$100 to him for his passage to Calcutta. He is now arranging it & it is hoped that he will be able to secure one by the end of the current month or the beginning of the next month. Any way, however, he shall reach India by the end of June. ~~as~~ As I found in him a very good material in him, I advised him to see you ~~as soon~~ as possible & realize his real

Spirit & Mission of New India I gave him a copy of the Standard Beera & asked him first to see Nalin, the (N.C. Drt), publisher of the S.D.) & then ask him to make arrangements for seeing you. He hopes to earn sufficient money & therefore expressed free & hope to serve me. I said ^{that} I did not require any money except what was needed for my livelihood & that if he could spare any, he should do so for the cause of the New Mission. Then I asked him to consult with you about this when he had ~~gathered~~ sufficient money to spare.

What is needed now is to make him forget his ideas about Indian political revolutionists & take in the new idea of spiritual revolutionists. You, as my friend, philosopher & guide, will be able to bring him under your spiritual influence & consequently I send him to you. The soul is good, but hitherto was misdirected. His age is 34 years. He is unmarried. I gathered from his talk that he wanted to contract ^{with} ~~out~~ a sort of permanent alliance with India ^{for} ~~with~~ ^{and} ~~independent~~ ^{spiritual} ~~spiritual~~ life.

18.4.21.

(by Courtesy of Sri Motilal Roy)

APPENDIX V

Rash Behari Bose's Letter to the Editor "Young India"

Sir.

I am an Indian—a refugee in Japan. I am not sure whether it is not the height of impertinence for an insignificant humble being like me to join issue with you, or for the matter of that with most of the Congress leaders on a subject on which you all are regarded as, or at least supposed to be authorities, having spent much time and money in the study of political philosophy as propounded by the English writers. As an Indian and as one who tried in the past to serve Mother India in his own way and who hopes to continue his work in future, although along different lines, I, however, consider it of paramount importance to address you these few lines in order to get a clearly definite expression of your opinion on a vital question.

In the Young India of August 3, 1922, (page 321), you reproduced under the heading "The Mentality of Free Nations" an article from an Australian Labour paper passing rightly a severe criticism about Mr. Shastri's mission, and remarked therein—It is no wonder that the attitude of Australian workers is one of disgust towards an Indian who accepts the subjection of his country to foreign rule, when it is sought to be kept up not by consent but by force of military power—"Now I would respectfully ask you to let the Indian people know through the columns of your paper

if there is a single instance in the whole world of a foreign rule kept up by the consent of the governed. For a free and full growth, complete freedom is absolutely essential not only for human beings but also for animals and plants even. The domination of one by another is unnatural and contrary to the highest impulse of human nature. No people on earth can consent to be governed by another people. It is an anomaly and except in English political literature this phraseology i. e., to maintain foreign rule with the consent of the governed, cannot be found anywhere else in the world. There can be either Freedom or the opposite of it—Slavery. There is no midway. If you and other venerable leaders want real liberty for India, you must be prepared to sever all British connection and must announce to the effect. On the other hand if it is the object of the Congress not to exert for complete independence but to endeavour to better Indian's lot within the Empire and to ensure her more humane treatment at the hands of her conqueror by securing Home Rule which, in other words means perpetuation of her present position of a slave, the Congress leaders should say so plainly. It certainly does more harm than good to adopt an unnatural course, as implied in your remarks about foreign rule with the consent of the governed.

I have had a talk on this subject with many Americans and Japanese, some of them being authorities on international laws. They just simply cannot understand what the Indian leaders mean by Home Rule or status of equal partnership within the Empire. Australia and Canada can have real freedom within the Empire for the sole reason that they are peopled by the same British race and have the same customs,

manners, traditions, religion, and language. They are quite right and logical when they claim the Empire as their own. But the case of India is quite different. She is a conquered country inhabited by people of completely different customs, traditions, religion and language. For India to desire to remain within the Empire is to acknowledge herself as a slave. Freedom and slavery cannot go together. If India wants freedom, she must completely sever all connections with Britain. Of course she will be at liberty to conclude a friendly alliance with England but that should be done as between equals between two sovereign states. If she wants Home Rule or status of equal partnership within the Empire, it cannot mean anything else than that she desires to perpetuate her serfhood.

Tokyo, Japan.
September 21, 1922

Yours truly,
Rash Behari Bose

APPENDIX VI

Veer Savarkar and Sri Rash Behari Bose

To
K. C. Das
123/1 Upper Circular Road
Calcutta-6.

Savarkar Sadan
Shivaji Park
Bombay-28
2nd. June '54

Mahashaya.

Your letter dated 27th May, 1954 to hand. Under instructions from Veer Savarkarji I have the honour to write you in reply that the life of Sri Rash Behari Bose which is shortly

going to be published by you as said in your letter will doubtless be welcome by us all.....

"Sri Rash Behari Bose was the president of the Hindu Mahasabha Japan. While during the years 1938 to 1940 Savarkarji had been presiding over the All India Hindu Mahasabha Sri Rash Behari Bose too continued to preside over the Japan branch of the Hindu Mahasabha. After the release of Veer Savarkarji from his internment at Ratnagiri in 1937 Sri Bose wrote to him occasionally on the advisability of the Hindu Mahasabha movement and as the result of correspondence between them Sri Bose started a branch of the Hindu Mahasabha in Japan under his own presidentship. The correspondence between them continued right up to the declaration of war by Japan and the formation by Sri Bose of the I. N. A. Indian National Army in Japan even before Netaji Subhas Babu could reach Singapore. It may be mentioned here that it was at a private and personal meeting between Netaji Subhas Babu and Savarkarji at Savarkar Sadan Boimbay that a definite suggestion was made to Subhas Babu by Savarkarji that he should try to leave India and undertake the risk of going over to Germany to organise the Indian forces there fallen in German hands as captives and then with the German help should proceed to Japan to join hands with Sri Rash Behari Bose. To impress this point Savarkarji showed to Subhas Babu a letter from Sri Bose to Savarkarji written just on the eve of Japanese declaration of war.".....

Yours faithfully,
Sd, *BAL*
Secretary.

APPENDIX VII

Late Sir Michael O'Dwyer's views

"It was at this critical stage that Rash Bihari, the organiser of the Delhi and Lahore outrages of 1912-13, moved up into the Punjab to take general charge of the operations. He brought an astute but daring Marhatta Brahmin of Poona, U. G. Pingle, who had returned from America with the Sikh revolutionaries, as one of his chief lieutenants. These two became the brains of the conspiracy after so many of the Tasu Maru men had fallen into our hands. Bhai Parmananda, M. A., a Professor in the Arya Samaj College at Lahore, was one of the links between the disaffected section of the Hindu Intellingentia and the Sikhs of the Ghadar party. He had returned from America before the War broke out.

(P. 197.-198)

On the morning of the 19th February, we read information from our spies that Rash Bihari and Pingle had moved their head quarters to Lahore. That suspecting the leakage of their plans they had decided to antedate the rising to the night of the 19th, and had sent messages or emissaries to the various selected centres, including several cantonments, to act accordingly. We had then to act at once.

The rebel head-quarters in four separate houses at Lahore were raided by our police that afternoon, headed by that very brave and able officer, Khan Liyakat Hiyat Khan, and Mr. L. L. Tomkins, the efficient head of the C. I. D. Thirteen of the most dangerous revolutionaries were captured with all the parapheraalia of conspiracy, arms, bombs, bomb making materials, revolutionary literature and four rebel flags (one of which I claimed and hold as a souvenir). Unfortunately Rash Bihari and Pingle were not among those captured.

Both escaped down country. Pingle was arrested a few weeks later in the lines of the 12th Cavalry, Meenut, with a collection of bombs brought up from Bengal and sufficient in expert opinion, to blow up a regiment."

(*India as I knew it*)

'The Author

Yukikazu Sakurasawa (better known as Jyoiti Ohsawa or Jean Georges Ohsawa) born October 18, 1893, author of 250 and odd books including five in French and publisher of one tri-monthly paper since 8 years and one weekly and 3 monthlies in Japanese since 30 years (one of which was founded 59 years ago). One of his books "The New Dialectic Cure" is selling its 465th edition, (first edition published 20 years ago). The other "Man, the Unknown" of Dr. Carrel translated by Dr. Ohsawa 18 years ago is selling its 180th edition. He is also translator of the "Meeting of the East and the West" by Prof. Northrop, Yale University, that was recommended by McArthur Government as the "Most important book" after World War II.

Born fragile, lost his father when 5 years of age and mother when 10, self supported himself ever since.

Came down with T. B. when 16, which was later complicated with stomach ulcer and other diseases. Experimented with Western Medicine, Oriental Medicine and all the rest of the cure-alls. At last discovered Natural Hygiene or more exactly Sino-Japanese Ayurvedic medicine that was imported to Japan with Buddhism some 2000 years ago through China and since maintained Japanese people in peace.

morally and physically. For the next 40 years he advocated the Sino Japanese Ayurvedic Macrobiotic, the very principle of the human revolution by biological and physiological self teaching method, and dialectic therapeutics.

Dr. Ohsawa set about re-establishing a True Life Society which was the only health movement that was about going to decay 35 years ago, became its president 18 years ago and established his own Institute of Research for the unique principle of life 15 years ago.

Since last 20 years specially during the war he was jailed many times and finally released after the war serving seven months in jail (as he was one of the very few anti-militarists).

He manages a sanarent (a combination of sanatorium and restaurant) where any disease are cured by diet only without any medicine or operation, in Tokyo.

In 1952 he devoted himself almost all times throughout the whole year for the bational movement to help 30,000 Japanese in China longing for the day of repatriation since 8 years after ceasefire in co-operation with his friends Hatanaka, Hirano, Ohyama, Matumoto and others. The repatriation was realised at last in the next year after so many big difficulties produced by pro-American Government and 30,000 Japanese were repatriated by the hands of non-Governmental volunteers against the foreign ministry's disturbance.

He is now at Calcutta and coaching some groups of intelligentia. He has been organising the Indo-Japanese Cultural Association at Calcutta in collaboration with a number of respectable Indians to foster closer cultural tie amongst all Asiatic Countries and to make a contribution to the world peace.

He has already started here at Calcutta writing a series of books to propagate his theory of which KUSA No. 1. has already been published.

He frequented Europe since 1915 and endeavoured to introduce the Oriental Medicine there. In 1929 he first published "Le Principe Unique de la Philosophie et de la Science de L' Extreme Orient". The new interpretation of Vedanta Philosophy (Vrin, Paris) and in 1934 L' Acupuncture et la medicine Chinoise (Le Francois, Paris) the first on the Oriental medicine and its practice in French.

Since then the Acupuncture has been acknowledged widely in Europe as it is very efficacious in cure and to the extent that hundreds of doctors adopted the system and began practice in France as well as in Germany. For instance, Monsieur Soulie de Morant, President International Institute of Sino-Japanese medicine in Paris, is worth mentioning, many French and German doctors are coming to Japan to perfect their studies now-a-days including Dr. H. Schmidt, President Oriental medicine of Germany and author of several authoritative books in German language. —Publisher

The Author's Important Books

The followings are a few of the Author's 252 important books in Japanese & French

IN JAPANESE :—

- 1 The New Dialectic Cure—465th Edition in 20 years
- 2 China From 2000 B. C. to 1920.
- 3 Revolution of Humanity by the Physiological and Biological Education.
- 4 The Key of Kingdom of Heaven.
- 5 Father and life of Clara Schumann
- 6 Dr. Carrel's "Man the Unknown" (180th Edition)
- 7 Prof. Northrop's "The Meeting of the East & the West"
- 8 Boyhood of Gandhi.
- 9 Boyhood of B. Franklin.

IN FRENCH :—

- 1 Le Livre Du Judo
- 2 Le Principe Unique de la Philosophie et de la Science de l'Extreme Orient (Vrin, Paris 1929)
- 3 Le Livre de Fleurs (Plon, Paris 1931)
- 4 Acupuncture et Medicine Chinoise
(Le Francois, Paris 1934)

English publications in India :—

KUSA No. 1

